NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

VOLUME II. | NEW-YORK, THURSDAY, FEBRUARY 3, 1842. | NUMBER 35.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 143, Nassau street, New-York.

Oliver Johnson, General Agent:

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

☞ Letters relating to the editorial department should be addressed to LYDIA MARIA CHILD.

TERMS.—$2,00 a year, in advance; $2,50 if not paid within six months.

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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

SLAVEHOLDERS' CONVENTION, AT ANNAPOLIS, MARYLAND, Jan. 1842.

We learn from the Baltimore Clipper, that the following were the most prominent propositions, on which this Convention resolved to memorialize the Legislature:

1. A law to prevent all manumissions by last will; also by deed, to take effect in future.

2. To prevent all free negroes from coming into the State, except as servants of persons travelling in and through the State.

3. To prevent the transportation of any free negro, by railroads, steamboats, or other common carriers, out of the State, unless vouched for as free by some person known to the conductor of the railroad, or captain of the steamboat; and no railroad or steamboat company shall be liable for refusing to transport any free negro, unless he be vouched for as above; and any person falsely vouching for the freedom of a slave, to be liable to punishment; the company still to be liable for conveying away a slave as heretofore.

4. To offer a high reward, to be paid by the State, for the arrest and conviction of any person who aids a slave to run away, or induces, or attempts to induce, a slave to run away.

5. That the owner of a runaway slave shall pay a reward for the apprehension of such slave, to be graduated by the distance from where he may be caught.

6. That it be recommended to the General Assembly that they pass a law directing the courts of justice of this State, that whenever any free black shall be convicted of any offense, the punishment of which, by the law as it now stands, would be confinement in the penitentiary, that it be the duty of the court to order the convicted party to be sold out of the State, for the period that they, in their discretion, might confine him in the penitentiary; and that if any free person or persons of color be convicted of any misdemeanor or misdemeanors, other than those which subject the party convicted to confinement in the penitentiary, that then the convicted party shall be punished by sale or banishment, in the discretion of the court, out of the State of Maryland, for a period not less than six months, nor more than —— years; with a provision that after the period of banishment or sale shall have expired, the said negro shall not be permitted to return to this State; and that, in case of doing so, such negroes shall be liable to be sold as slaves for life, beyond the limits of the State.

7. So much of the act of 1831 as allows a manumitted negro (with a certificate) to remain in the State, to be repealed.

8. No free negro to have in his possession a gun, pistol, sword, or other offensive weapon.

9. That the judges of the county courts, and city court of Baltimore, appoint bailiffs monthly, to attend the arrival and departure of every railroad car, steamboat, or other public vehicle of transportation, to carry these laws into effect, and to compensate them by a portion of the penalty imposed.

10. That all free negroes shall be obliged to register themselves on or before the 15th of July next, and every twelve months thereafter, in the office of the clerk of the county, when they shall surrender their old certificates, and the clerk, upon request, and being satisfied that any free negro thus registered desires to remove from the county, either temporarily or permanently, shall furnish him or her with a certificate of his registration; and if said negro shall remove permanently, he shall file said certificate within ten days after his arrival in the county to which he may remove; and if his absence shall be temporary, he shall return said certificate to the clerk from whom received, within five days after his return, and no certificate of freedom of an older date shall be good; and the clerk shall annually publish a list of those registered, in some convenient newspaper, and send a printed copy to the Secretary of State.

11. That the State pay the expense of any case which may arise in any State, when the State law may conflict with the act of Congress of 1793, to test the constitutionality of such law.

12. To avoid all sales or gifts hereafter to be made of slaves to free negroes and mulattoes; the slave so sold or given, to be liable to be sold out of the State, and the master so selling, punishable by fine in the discretion of the court.

13. That an additional provision be made to the act of 1835, ch. 325, to make it prima facie evidence of circulating such papers as are mentioned in the act of 1835, ch. 325, that the same have been found in the possession of any one within the State.

14. That every free negro shall give responsible security, annually, for his good behaviour; if such security be not given, such negro, so failing, to be brought before a justice of the peace, by a constable or any other person, who shall cause him to be hired out, and out of his accruing wages, pay the constable or person ten dollars; and in case said negro thus hired out shall abscond from service, upon his apprehension shall be sold out of the State.

15. An act to render penal the omissions of sheriffs, magistrates and constables to enforce all laws respecting free negroes and slaves; and every constable before he proceeds to act shall take an oath well and faithfully to execute all the laws of the State.

16. Free negroes with real estate to have it sold at their death and the proceeds to be distributed to their legal representatives; and hereafter no free negro to be allowed to hold real estate or leasehold interest, which shall have longer than a year to run.

17. That all free negroes who have been bound out within the last two years, shall be free whenever they shall determine to leave the State, by paying to the master such sum as the Orphan's Court shall adjudge. And that it shall be the duty of the Orphan's Court of the several counties of this State and the city of Baltimore, from and after the first of January, 1844, to bind out, at the age of 8 years, the children of all free negroes then in the State, to serve until they arrive at the age of 21 for males, and 18 for females. The master shall give security, to be approved by the Orphan's Court, to pay to the child when it arrives at the respective ages of 21 and 18, the sum of seventy-five dollars for every male, and twenty-five dollars for every female; provided the same child shall leave the State. Or if previous to the child's arriving at the age of 21 or 18, as the case may be, it shall consent to leave the State, or its parents shall remove out of the State, then the master shall give up such child, and if it has served more than eight years, the master shall pay to the child or its parents such sum as the Orphan's Court shall determine.

18. That no meeting of negroes for any purpose shall be permitted after sunset; and all laws inconsistent with this provision to be repealed.

19. That if any free negro who may have a license from any Christian denomination, either to preach or exhort, shall hold or attend any meeting prohibited by law, he shall, for the first offense, be subject to fine and imprisonment, and for the second offense shall be sold out of the State.

20. Any retail dealer who shall sell or give to any negro, slave or free, or the agent of any such negro, any spirituous liquor, or wine, or shall otherwise, directly or indirectly, furnish intoxicating drink to or for a negro, to be liable to a fine of $100; one half to be paid to the informer.

C. Spence, Esq. submitted the following proposition, which was adopted:

21. To repeal the provision of the act of 1827, ch. 15, so far as is inconsistent with this provision: "Any person or persons who shall persuade, entice, aid, or assist a slave to run away from his master, owner, or employer, and any person or persons who shall harbor or conceal any slave or slaves, knowing him or them to be runaways, and the fact of his or their being on the premises owned, rented or occupied by a free negro or negroes, to be prima facie evidence of such knowledge, shall be liable to be indicted: and upon conviction shall, if white, undergo a confinement in the penitentiary for a period not less than — years, and if such person shall be a free negro, and convicted of this offense, he shall be sold out of the State, and the whole of the proceeds of such sale to go to the informer—who shall be a competent witness in an action against such negro or negroes; and if such negro be a slave, for life or for a term of years, he shall, upon conviction, be sold out of the State, and his full value paid to the owner."

Another proposition was adopted, imposing a license of $200 on travelling pedlars.

The Standard.

MOB LAW.

The spirit of anarchy and misrule increases fearfully in this country; the inevitable result of clashing institutions; of which the *bad* element necessarily seeks to sustain itself by force, legal if possible, if not, riding rough-shod over prostrate law.

At present, Ohio seems to be the focus of this spirit. On one side we see the people cheated and betrayed by swindlers; on the other, we hear the violent outbreaks of their revenge sanctioned and applauded. According to the Ohio State Journal, the following sentiments were uttered in the Ohio legislature, by Mr. McNulty, a prominent democratic member from Knox county. The bill to repeal the charter of the German Bank of Wooster being under consideration, Mr. McNulty, said:

"That he did not feel particularly friendly to the bill, but he should vote for it, however. He could not approve of that part of the amendment (offered by Mr. Schenck) which authorizes the institution of judicial proceedings. He *admired the system of settling the affairs of banks, recently introduced in Cincinnati*, and thought it would prove *more effectual than any thing that could be done by the legislature. Nothing short of that would be adequate.* He wanted no better light to brighten his way in the path of duty, than the BURNING EDIFICES OF EVERY BANK IN THE STATE. And he would add, too, that he should *delight to see the natural bodies of those who composed these frauds upon the community*, SUSPENDED, LIKE HAMAN, HIGH BETWEEN HEAVEN AND EARTH."

In reply to some remarks from Mr. Schenck, Mr. McNulty reiterated these atrocious sentiments: "He had no such profound horror of mobs, as was professed by the gentleman from Montgomery, (Mr. S.) The decisions of Judge Lynch were seldom reversed; and that proved that *they were right*. The 'tea party' at Boston was a *mob*, and there was no difference between that act and the one in which the swindling shops in Cincinnati had been demolished. MOBS, in his judgment, CONSTITUTED THE ONLY EFFICIENT SYSTEM OF BANK REFORM; AND HE WANTED TO SEE IT CARRIED OUT. Mr. McNulty said he represented a population of 30,000; a majority of whom coincided with him in these doctrines; for he had boldly avowed them before the election, and had told his constituents if they did not agree with him, they had better send some one else to represent them in the legislature. He only regretted that he could not say, with another distinguished public man, who filled an honorable station in other councils, '*Solitary and alone I set this ball in motion!*' But, in their uncircumscribed sovereignty, the People had found out a remedy for the abuses of the times, and he *prayed to God they would put it in force!*"

We are glad that a calmer and wiser voice is uttered by the Ohio press, albeit it may be unheeded in the storm. In the Cincinnati Gazette, we find the following:

"MOB.—An intelligent friend, opposed to us in politics, seeks, in a well-written communication, to defend the late outbreak, as an *exception*, though he condemns, as strongly as we do, all violations of the law. It will not do. There *can* be no exceptions under a well-regulated government.

"Let us put a case to him. He is a father. He has sons growing up about him, and they are educated as much, if not more, by the spirit of society as by the spirit of his family circle. What must these boys think, how must they feel, when they hear him palliating outbreak, or, worse still, see him taking part in it? It would be educating them literally for crime.

"Nothing, indeed, gave us more pain than to see the number of *lads* in the mob of Tuesday morning, mingling in with the crowd, and breathing in the spirit of misrule. Can we expect them to be orderly men? Do we not force them almost by such examples to become violators of the laws? Accustom our *youth* to such scenes, let them be taught to justify mobs, and to grow familiar with their excitement, and as *men* they will be lawless and licentious. A spirit so nurtured will end in anarchy.

"It would be well for parents to think of these things. We recommend them at least to the consideration of our friend, when he argues in favor of the late mob, even as an *exception* to the general rule."

HIGHLY INTERESTING FACTS.

It will be observed that these scenes occurred in *Maryland*; and our readers will please to remember that we quoted in our last pro-slavery corner, a pamphlet written by a Baltimorean, to prove slavery a *divine* institution, and that "*it is the best means of promoting the happiness of the human family.*"

We quote from the Emancipator a letter addressed to Mr. Leavitt:

"Some time in last month, as the steamboat Fulton, Capt. Forsyth, was on her way down the Ohio river, having on board a number of cabin and deck passengers, there was observed among the latter, a person having with him a colored man, whom he claimed as his slave, and whose manly and intelligent, though anxious and dejected looks, and chained limbs, excited the sympathy of the cabin passengers, and though all disavowed being abolitionists, yet all, without consultation, determined on releasing him from the grasp of the tyrant who claimed him as property. They raised among them some money, and when the boat was taking in wood at night, some considerable distance below Marietta, on the Ohio side, they gave him the money, and told him to make his way for Canada. I will state, for explanation, that when he first got on board, the captain had the chains filed off one arm and one leg. As Nicholas (for that is his name) started from the boat, all the passengers (except the man who claimed him) on board the Fulton, as well as the passengers on board another boat, lying alongside, (for it seems they also learned what was going on,) raised a tremendous shout, urging him forward.—Some person asked his master why he did not pursue Nicholas; he said they were a damned set of abolitionists, and that he had something in his trunk more valuable, and was afraid to leave it with them.

The above facts were stated to us some two or three weeks ago, by one of the passengers who was on board, and who is a highly respectable citizen of our county, but opposed to abolitionism. You may be sure we were anxious to know what became of Nicholas—whether he fell in with friends or foes—but we were relieved of our anxiety by the presence of the said Nicholas at our meeting last Saturday.—He confirmed all we had previously heard, and told how he had got to Marietta. He tied one of the chains up his sleeve, and the other up his pantaloons, and in this way he travelled at night until he reached a colored family in the suburbs of Marietta, who introduced him to a friend, and from one friend unto another, until he arrived here, a distance of one hundred miles from Marietta.

Nicholas is truly a fine, intelligent-looking man, about twenty-eight years old, dark mulatto. He says he is a free man, and has a wife and two children in Baltimore, all free. He says he was kidnapped in Baltimore, put into a slave prison, (Purvis's) would have been sold some time ago, only he had told the man who was examining him, that he was free; for this he received sixty-one lashes with the cowhide; another called some time afterwards to examine him, to whom he told the same thing, and for this he received ninety lashes with the cowhide and paddle. He was exchanged to Slatter's prison; was there when Mr. Collins, of Boston, visited it some short time since; he saw Mr. Collins taking notes, also saw the two white females, who were confined as slaves, from Frederic; he says they were sent south, he thinks. He says the man who purchased him only gave $550 for him, as he had to run the risk of his escaping. He says he would have brought $1,000 or more, if they could have sent him by water to the South; but they thought he could not get past the ports, as he was known, and would have been set at liberty—(this I do not understand.*) His friends here have written for his wife and children; and we think he had better go to Victoria's dominions.

Yours, respectfully,
A. F. HANNA.

This Slatter, or Slaughter, as it is sometimes written, is the notorious slave dealer, whose prison Joseph Sturge visited, and to whom he addressed a searching letter, which we published at the time.

Concerning the "white girls," whom Nicholas saw there, the following account is given in a letter from a Friend in Baltimore to his correspondent in Philadelphia; published last summer in the Pennsylvania Freeman:

Feeling somewhat interetsed in a case concerning two white girls by the name of Charlotte and Margaret White, who were brought away from Philadelphia a few days ago, under deception, and are now in Slatter's prison, for sale, I have made some inquiry, and learn that they are from Fredericktown, Maryland; and as their mother is a slave, they are also, in the eye of the law, slaves. By some means they got on by the railroad through Baltimore, and thence to Philadelphia, where it appears they put up at private boarding. As soon as they were missed from home, they were advertised; and two officers from Baltimore went on in pursuit, found them, and claimed them as their sisters, who had absconded under improper circumstances, and by that means got them back to Baltimore, and so on to Fredericktown, to Dr. Tyler's. And he has sent them to Slatter's, to be sold as slaves. I went to see them, and found them white girls, about eighteen and twenty years of age, fair complexion, very light hair, entirely straight, blue eyes, and in no respect having the appearance of African descent about them. I made application to Judge —— to have them brought before the court for trial, but he declined interfering; as their mother, being a slave, the children are also. Two of our lawyers have interested themselves on their behalf, and perhaps they may try to do something for them. I would like this cause brought before the public, in order to show to what a state slavery is getting! And if the public sentiment is against white slaves, why should it not extend to colored persons, seeing they are both the same species? After reflecting on the subject, I have to query with myself, why are our feelings different on account of their being white? The answer is, because of the prejudice of education, which will involuntarily rise in our minds, and requires some exertion to bring our feelings to that of universal love to all mankind, without respect of persons.

* Probably he meant the officers of the port and of the Custom House, whose duty it is to examine the manifests of slaves when shipped, according to the act of Congress which regulates, and thus sanctions, the slave trade coastwise.—ED. EMAN.

Selections.

POLITICAL PARTY ABOLITION.

BY DR. CHANNING.

Any act of the free States, when assembled in Congress, for the abolition of slavery in other States, would be a violation of the national compact, and would be a just cause of complaint. On this account I cannot but regret the disposition of a part of the abolitionists to organize themselves into a political party. Were it indeed their simple purpose to free the North from all obligation to give support to slavery, I should agree with them in their end, though not in their means. By looking, as they do to political organization, as a means of putting down the institution in other States, they lay themselves open to reproach. I know, indeed, that excellent men are engaged in this movement, and I acquit them of all disposition to transcend the limits of our Federal Constitution. But it is to be feared that they may construe this instrument too literally; that, forgetting its spirit, they may seek to use its powers for purposes very remote from its original design. Their failure is almost inevitable. By extending their agency beyond its true bounds, they insure its defeat in its legitimate sphere. By assuming a political character, they lose the reputation of honest enthusiasts, and come to be considered as hypocritical seekers after place and power. Should they, in opposition to all probability, become a formidable party, they would unite the slaveholding States as one man; and the South, always able, when so united, to link with itself a party at the North would rule the country as before.

No association, like the abolitionists, formed for a particular end, can, by becoming a political organization, rise to power. If it can contrive to perpetuate itself, it will provoke contempt by the disproportion of its means to its ends; but the probability is, that it will be swallowed up in the whirlpool of one or the other of the great national parties, from whose fury hardly any thing escapes. These mighty forces sweep all lesser political organizations before them. And these are to be robbed of their pernicious power, not by forming a third party, but by the increase of intelligence and virtue in the community, and by the silent flowing together of reflecting, upright, independent men, who will feel themselves bound to throw off the shackles of party; who will refuse any longer to neutralize their moral influence by coalition with the self-seeking, the hollow-hearted, and the double-tongued; whose bond of union will be, the solemn purpose to speak the truth without adulteration, to adhere to the right without compromise, to support good measures and discountenance bad, come from what quarter they may, to be just to all parties, and to expose alike the corruptions of all. There are now among us good and true men enough to turn the balance on all great questions, would they but confide in principle, and be loyal to it in word and deed. Under their influence, newspapers might be established, in which men and measures of all parties would be tried without fear or favor, by the moral, Christian law; and this revolution of the press would do more than all things for the political regeneration of the country. The people would learn from it, that whilst boasting of liberty, they are used as puppets and tools; that popular sovereignty, with all its bulwarks, is a show rather than a substance, as long as party despotism endures. It is by such a broad, generous improvement of society, that our present political organizations are to be put down, and not by a third party on a narrow basis, and which, instead of embracing all the interests of the country, confines itself to a single point.

I cannot but express again regret at the willingness of the abolitionists to rely on and pursue political power. *Their strength has always lain in the simplicity of their religious trust, in their confidence in Christian truth.* Formerly, the hope sometimes crossed my mind, that, by enlarging their views and purifying their spirit, they would gradually become a religious community, founded on the recognition of God as the common, equal Father of all mankind; on the recognition of Jesus Christ as having lived and died to unite to himself and to baptize with his spirit every human soul; and on the recognition of the brotherhood of all the members of God's human family. There are signs that Christians are tending, however slowly, toward a church, in which these great ideas of Christianity will be realized; in which a spiritual reverence for God, and the human soul, will take place of the customary homage paid to outward distinctions; and in which our present narrow sects will be swallowed up. I thought that I saw in the principles with which the abolitionists started, a struggling of the human mind towards this Christian union. It is truly a disappointment to see so many of their number becoming a political party; an association almost always corrupting, and most justly suspected on account of the sacrifices of truth, and honor, and moral independence, which it extorts even from well-disposed men. Their proper work is to act on all parties, to support each as far as it shall be true to human rights, to gather laborers for the good cause from all bodies, civil and religious, and to hold forth this cause as a universal interest, and not as the property or stepping stone of a narrow association.

I know that it is said, that nothing but this political action can put down slavery. Then slavery must continue; and if we faithfully do our part as Christians, we are not responsible for its continuance. We are not to feel, as if we were bound to put it down by any and every means. We do not speak as Christians, when we say that slavery *must* and *shall* fall. Who are we to dictate thus to Omnipotence? It has pleased the mysterious providence of God, that terrible evils should be left to overshadow the earth for ages. "How long, O Lord!" has been the secret cry extorted from good men by the crimes of the world for six thousand years.—On the philanthropist of this age, the same sad burden is laid, and it cannot be removed. We must not feel, that were slavery destroyed, paradise would be restored. As in our own souls the conquest of one evil passion reveals to us new spiritual foes, so in society, one great evil hides in its shadow others perhaps as fearful, and its fall only summons us to new efforts for the redemption of the race. We know indeed, that good is to triumph over evil in this world; that "Christ must reign, till he shall put all enemies beneath his feet," or until his Spirit shall triumph over the spirit, oppressions, corruptions of the world. Let us then work against all wrong, but with a calm, solemn earnestness, not with vehemence and tumult. Let us work with deep reverence and filial trust toward God, and not in the proud impetuosity of our own wills. Happy the day, when such laborers shall be gathered by an inward attraction into one church or brotherhood, whose badge, creed, spirit, shall be Universal Love. This will be the true kingdom of God on earth, and its might will infinitely transcend political power.

For one, I have no desire to force emancipation on the South. Had I political power, I should fear to use it in such a cause. A forced emancipation is, on the whole, working well in the West Indies, because the mother country watches over and guides it, and pours in abundantly moral and religious influences to calm and enlighten, and soften the minds newly set free. Here, no such control can be exercised. Freedom at the South, to work well must be the gift of the masters. Emancipation must be their own act and deed. It must spring from good will and sense of justice, or at least from a sense of interest, and not be extorted by a foreign power; and with this origin, it will be more successful even than the experiment in the West Indies In those islands, especially in Jamaica, the want of cordial co-operation on the part of the planters has continually obstructed the beneficial working of freedom, and still throws a doubtfulness over its complete success.

Correspondence of the New-York Evangelist

JAMAICA—STATE OF THE ISLAND—FRUITS OF EMANCIPATION—SOCIAL PROSPECTS.

Messrs. Editors:—May I be permitted to state to your readers some facts upon the general condition of the emancipated population in this island?

The island is nearly as large as the State of Massachusetts, and contains a population of more than 450,000 persons, 425,000 of whom are black and colored. The remainder are whites. Nearly one-half of all the slaves emancipated by Great Britain were in this island. Of the larger half, 100,000 were in the Mauritius and the Cape of Good Hope, and the remainder were divided among the numerous small British Isles in the West Indies. The well or ill-working of the emancipation among the fractional parts, may be, and will be explained from local causes, and not as developing the tendencies of the system. Jamaica, with its immensely disproportioned black population, is regarded as the test island, and emancipation stands or falls with the progress or retrogression of that island in civilization and morality. This fact makes everything connected with its general condition, of importance to the American philanthropist; whether he seeks the emancipation of the slave, or the general elevation of the colored race.

However desirable it may be to maintain the staple exports of the island, the success of the emancipation is not identical with the increase, nor its failure with the decrease, of the numbers of hogsheads of sugar and puncheons of rum shipped to England—some good men seem to look at the question only in this light; but it is of all, the most delusive. True, the staples have decreased; but the aggregate amount of labor performed, is greater than at any previous period. It flows in new channels, and finds new outlets. It is this fact, mainly, which has caused the falling off in the staples, which renders a large accession to the agricultural laborers of the island desirable, and has given rise to the immigration action of the colonial legislature.

The following resolution gives the views of the planters upon this point. It was unanimously adopted at a public meeting of planters, held on the 2d of November last, at St. Andrews Court House, in the district of Liguanca, the richest in the island. The Hon. Joseph Gordon, Custos of the parish, presided. Dr. H. Spaulding, chairman of the committee, reported a series of resolutions, of which the second reads thus:

"Resolved, That a deficiency of population is the chief if not the sole cause of our agricultural difficulties. *With a natural and laudable ambition, through the profits of their industry, and mainly aided by the high rate of wages, the laborers are rapidly passing into the condition of small freeholders and farmers.*

By the extraordinary natural productiveness of our prolific soil and climate, they thus embrace the opportunity of enjoying a relative independence, which removes them from the station of ordinary laborers in European countries, and places the owners and tenants of large plantations in a position of entire dependence on the convenience, and often the caprice of the peasantry, &c."

Messrs. Gordon and Spaulding are among the largest and wealthiest proprietors in the island. The former, as proprietor and attorney, had under his immediate control more than ten thousand slaves!

Another proof of the industry and improvement, is the very great increase in the imports of the island. During the five years prior to the emancipation in 1834, the imports amounted to fifteen millions of pounds sterling—$75,000,000. While those of the five years immediately subsequent to the emancipation, amounted to eighteen millions of pounds sterling—$90,000,000.

The following table, compiled from official documents, will show the increased consumption of bread stuffs, within the past two years:

Articles.	1838.	1839.	1840.
Barrels of Flour,	69,101	64,631	131,745
" Meal,	11,569	8,425	101,389
" Bread,	6,883	9,815	22,325
Cwt. of Bread,	1,075	1,511	26,003
Casks and bags of Rice,	17,687	8,592	28,981
Lbs. of Rice,	265,082	447,183	3,824,568
Boxes of Fish, (dried)	9,387	18,933	21,885
Barrels of Pork,	9,299	14,653	21,182
Boxes of Soap,	11,350	33,557	38,864

Foreign bread-stuffs have been luxuries, but they are fast becoming necessaries, to the rural population. I will add that nearly all this greatly increased consumption is of American produce.

I will conclude this article, with a list, by no means perfect, of recently organized corporations, &c. which will illustrate the impulse given to enterprise, and some of the new modes of investing capital and labor.

Since the emancipation in 1834, there have been instituted in the island,

3 Banks, with an aggregate capital of several millions.
7 Savings' banks.
2 Mining companies.
2 Silk companies.
2 Ice companies.
1 Steam planing and saw mill.
A very extensive Lyceum.
A steam bakery, which consumes 100lbs of flour daily.
Several Turnpike and Road companies.
Many small towns and villages.
Many Agricultural Societies.
Many humane and benevolent associations.
Labor-saving machinery, as steam engines and ploughs, has been introduced.
Many chapels and school-houses have been erected, and repairs have been very general throughout the island.

These are indications of a rising community, of industry, and progressive civilization and morality.

That many interests have been rudely shocked, and that some of them have been annihilated, by the radical revolution in the structure of society produced by emancipation, is, without doubt, true—these are evils incident to all great social revolutions—but that all the great interests of the island, its internal improvement, the development of its native resources, and the peace, happiness, and morality of the great bulk of its population, have been immediately promoted by it, is as undeniably true.

OPIUM WAR WITH CHINA.

To the Christian public of Great Britain:

In appealing to you in reference to the opium war with China, I will begin by quoting the following extracts from a letter which I addressed to you on the 19th of the 3d month, 1840:

It is now too notorious to render needful entering at large into the subject, that the guilty traffic in opium, grown by the East India Company, to be smuggled into China, at length compelled the Chinese government to vindicate the laws of the empire, which prohibit its introduction, and to take decisive measures for the suppression of the traffic, by the arrest of the parties concerned in it at Canton, and the seizure and destruction of the opium found in the Chinese waters.* It is also well known that the superintendent of British trade, (Capt. Elliott,) so far compromised his official character and duty, as to take under his protection one of the most extensive opium smugglers, and thus rendered himself justly liable to the penalties to which they were obnoxious; and at the same time gave, as far as was in his power, the sanction of the British nation to this unrighteous violation of the Chinese laws.

The following fact is, however, not so generally known. An individual† now in this country, who has acquired immense wealth by this unlawful trade, has been in communication with the government, and his advice, it is presumed, has, in no small degree, influenced the measures they have adopted; though he is a LEADING PARTNER in a firm to which a large proportion of the opium that was destroyed belonged; and at the very time he was claiming compensation, or urging a war with China, his house in India was sending ARMED vessels loaded with opium, along the coast of China, and selling it in open defiance of the laws of that empire. This information, with the names of the vessels and the parties concerned, the number of chests of opium on board, the enormous profits they were realizing, &c. was some time ago communicated to the Secretary of State for Foreign Affairs, on authority which he did not and could not dispute.

On the 7th of April, Sir James Graham brought forward a motion in the House of Commons, in reference to this subject, but in a manner which gave it so much of a party character, that our cruel injustice to the Chinese, and the disgraceful conduct of our government in attacking them, was lost sight of by many, whose professed principles ought to have made them foremost in condemning these proceedings. The whig ministry having intimated they would resign if Sir J. Graham carried his motion, every other consideration was forgotten in their anxiety for their political party, lest they should be injured, or lose office.

This feeling not only pervaded the supporters of the government in the House of Commons, but also extended to many leading religious professors, of various denominations; and thus no public feeling sufficiently strong could be raised to counteract, in Downing street, the combined and powerful influence of the East India Company and the wealthy opium smugglers; though public meetings were held in London, and many places in the country, and petitions forwarded, justly deprecating this war, as one of almost unparalleled iniquity. At the meeting in the metropolis, which was held at Freemasons' Hall, and at which the Earl of Stanhope presided, the following resolutions were passed:

1. That this meeting, whilst it most distinctly disavows any party or political objects, and deprecates, most strongly, any such construction being put upon its efforts, deeply laments that the moral and religious feeling of the country should be outraged, the character of Christianity disgraced in the eyes of the world, and this kingdom involved in a war with upwards of three hundred and fifty millions of people, in consequence of British subjects introducing opium into China, in direct and known violation of the laws of that empire.

2. That, although the Chinese have not been heard in their defense, the statements adduced by the advocates of war, clearly establish the fact, that the East India Company, the growers of, and traffickers in, opium, and British subjects, who received the protection of the laws of China, have been, throughout, the wrong doers;—therefore, this meeting (without reference to the conviction of many, that all war is opposed to the spirit and precepts of the gospel,) holds it to be the bounden duty of the government immediately to effect an equitable and pacific settlement of the existing difficulties with China.

3. That all traffic in opium with the Chinese being contraband, the opium which was surrendered to their government was justly confiscated—and that to demand payment from the Chinese—to make reprisals upon them—or for this country to give compensation to the British merchants thus engaged in smuggling, would be to sanction, and even to grant a premium on crime.

4. That the petition now read, be adopted by this meeting, and presented to both Houses of Parliament; and that the Right Honorable Earl of Stanhope be requested to present the same to the House of Lords, and Lord Sandon to the House of Commons.

5. That the resolutions of this meeting be published at the discretion of the committee, and that a copy of them, in the Chinese language, be transmitted, through the High Commissioner, Lin, to the emperor of China.

Since this period, I have been in company with several Englishmen who were at Canton at the time of the seizure of the opium, and though some of them were concerned in the trade themselves, and were naturally biased in favor of their own country, they all agreed in condemning the proceedings of the English. I have recently spent some time in the United States, whose intercourse with China is extensive and frequent, and where the merits of this case are clearly understood by many of the most intelligent and candid-minded citizens, and these, without any exception, considered the acts of the British government in this matter, as some of the most flagrant that ever disgraced a civilized, much less a Christian people.

On my return to this country, I found a new administration entering upon office, the members of which have, for the most part, condemned the conduct of their predecessors in relation to this war; and I again, therefore, ventured to appeal to the *Christian* public of my country, that they may, without delay, forward petitions, or memorials, strongly urging a reference of the existing differences with China to commissioners, mutually appointed, who shall be authorized to adjust them, and also to determine upon the best means of entirely suppressing the guilty traffic in opium. The present government are not yet committed to this cruel war; and may no difference of political views deter you from the faithful discharge of this Christian duty! Even should you not succeed in inducing our rulers to adopt this course, or the overtures of this country be rejected by the Chinese, you will have satisfaction in making the attempt.

One-third of the human family are now receiving their impressions of the Christian religion by its professors waging a murderous war to compel them to make restitution to the contraband opium dealers, for the destruction of this deadly poison, which continues to be grown by the East India Company, and poured into China, in defiance of all laws, human and divine. Besides the loss of life sustained by the Chinese, and the fearful mortality amongst the British troops, from the unhealthiness of the climate, it is probable that little short of ten millions sterling has already been expended in naval and military armaments, and the enhanced price of tea and sugar,* in the monstrous attempt to force the Chinese to pay about two millions to these opium smugglers. All this, be it remembered, is added to the burdens upon the industry of our own oppressed population.

Earnestly desiring that you may be induced to discharge your duty as Christians, and whatever may be the result, acquit yourselves of your share of the national guilt, I conclude with the words of a friend: "For my own part, I think the present distress of the nation may be the retributive chastisement of our recent atrocious war in China and the East. * * All history, and the daily march of events, demonstrate the perpetual retributive interference of an overruling Providence. Yet this doctrine, proclaimed as loudly by experience as by revelation, and as legibly written on the page of history as in the Bible, appears to have not the smallest practical influence on the most enlightened statesmen, and the most Christian and enlightened nation in the world."

Very respectfully,
JOSEPH STURGE.

Birmingham, 9th mo. 30th, 1841.

*It is well known that the high rise of freights from Calcutta, in consequence of the shipping required for the Chinese expedition, greatly contributed to the late extravagant price of sugar.

*See "Thellwall's Iniquities of the Opium Trade," and "King's Opium Crisis."

†This individual is in the new House of Commons, professedly as a reformer, and represents a borough which formerly sent to that House one of its most upright members, who has now retired from public life.

From the Dublin Freeman's Journal.

RECOGNITION OF SLAVEHOLDING TEXAS.

To the Editor of the Freeman's Journal:

RESPECTED FRIEND—The following is a correspondence between the Foreign Minister and the committee of the Hibernian Anti-Slavery Society, respecting the recognition of Texas. The reply of Lord Aberdeen is abundantly *official* and *laconic*, and tells nothing; I could have wished it had entered into some detail; for the committee considered the subject one of much importance. Thou art aware that exertions are being made in Limerick and Belfast, by interested parties, to seduce our countrymen to Texas. They are told in flaming advertisements that it "is allowed to be the healthiest climate and most beautiful country in the world"—"that the government is republic, perfectly independent, and its flag is acknowledged by every nation"—that the constitution insures perfect civil and religious liberty," &c., while not a syllable is breathed about that wicked system which riots in its midst, or about the intestine wars which prevail. Additional warnings are necessary now, too, for I understand a notorious pretended Texan land agent is come over to these countries, who has already duped his victims elsewhere. Then, as regards the climate, the only safe part from the incursions of the Indians (the rightful possessors of the soil) is, I am informed, so unhealthy, that ninety out of every hundred have died in the first season. Why this is worse than Jamaica.

I am, respectfully,
RICHARD ALLEN
Secretary Hibernian A. S. Society.

TO LORD ABERDEEN, MINISTER FOR FOREIGN AFFAIRS, &c.

The committee of the Hibernian Anti-Slavery Society have observed with heart-felt satisfaction that the treaty with Texas has not yet been ratified by the British government, and in continuance of a correspondence which they had with thy predecessor in office, they desire earnestly to urge the reasons why they think such ratification would be unworthy the character of a country professing Christianity, and having made large sacrifices for the cause of human freedom.

They feel that Texas has made the upholding and continuance of slavery the corner-stone of her constitution; and they are of opinion that instead of recognising a newly-settled country, having imbedded its very existence on such wicked and antichristian principles—that her even seeking such recognition, calls for the strongest marks of reprobation from the civilized world. Other countries, it is true, have the foul system rioting in their midst; but then it has grown up with them, and many of them are awakening to its iniquity; but in Texas we have the disgraceful—the almost incredible fact, of a new country, just rising into existence, making slavery one of her most cherished institutions.

The following extract from the Texan code of laws we think fully proves our assertion:

"Section 9—All persons of color who were slaves for life, previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the bona fide property of the person so holding said slave, as aforesaid. Congress shall pass no law to prohibit emigrants from the United States of America from bringing their slaves into the Republic with them, and holding them by the same tenure by which such slaves were held in the United States; NOR SHALL CONGRESS HAVE THE POWER TO EMANCIPATE SLAVES; nor shall any slaveholder be allowed to emancipate his or her slaves without the consent of Congress, unless he or she shall send his or her slave or slaves without the limits of the Republic. No free person, of African descent, either in whole or in part, shall be permitted to reside permanently in the Republic without the consent of Congress, and the importation or admission of Africans or negroes into the Republic, excepting from the United States of America, is forever prohibited and declared to be piracy.

"Section 10—All persons (Africans, the descendents of Africans, whether in whole or in part, and Indians excepted) who were residing in Texas on the day of the declaration of independence, shall be considered citizens of the Republic, and be entitled to all the privileges of such."

Surely human ingenuity could not possibly have devised more stringent laws for the continuance of slavery than those I have quoted. "Nor shall Congress have the power to emancipate slaves!" "Nor shall the slaveholder be allowed to emancipate his or her slaves without the consent of Congress!!" "No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the Republic without the consent of the Congress."

I quote these extracts again, for the purpose of bringing out in more full relief the demoniac spirit which framed such laws, and to ask, will our rulers ever sink so low as to enter into alliance with a country glorying in such enactions as these?

And may we not point to a nation ranking far below in the scale of civilization, as furnishing an example to the British government of its error in not having indignantly rejected the first advances of Texas to seek her favor and alliance. What is the language of Mexico, in reply to an offer lately made on behalf of our govenment, to act in a mediatory capacity in endeavoring to reconcile the differences between her and Texas. After urging other matters connected with what they feel to have been the ungrateful conduct of the Texan people, they add, they "have introduced, and continue introducing, innumerable slaves, whose traffic horrorizes humanity, and for which cause alone, even were there no others, the Mexican Republic and its government can never lend itself to an act equivalent to the sanction and acknowledgment of slavery."

It surely does appear evident, as urged by an able writer, that an invincible repugnance exists in the Mexican government to acknowledging the independence of Texas. "That ground, he argues, is the existence of slavery tolerated by Texan laws, and the atrocious traffic in slaves openly connived at by the ruling authorities. Now, the abolition of slavery, and the prohibition of the slave trade are among the most stringent and imperative articles of the

Mexican constitution, carried out, too, in practice with the most scrupulous and uncompromising, as honorable fidelity."

The Hibernian Anti-Slavery Committee would urge that something of a similar feeling of indignation should actuate the rulers of Britain.

But there is yet another ground on which they see the strongest objection to the acknowledgment of Texas. It will be observed that her laws are most stringent against free colored persons; and that none such will be allowed to reside permanently in Texas without the especial consent of Congress, which it is easy to understand, coupled with her other enactments amounts to a prohibition. Now, amongst the free subjects of Britain are at least one million of that class. By the Texan laws they are excluded from the advantages of a treaty of free trade; for surely to realise such advantages there must be full permission of ingress and egress, without bar or molestation. We see, then, that while Texas comes to our government as a solicitor for a treaty of alliance, that she has in operation a system which denies to one million of free British subjects a right to its participation. To this point, as well as to the others, we would most strenuously urge thy attention. We believe it to be of vast consequence. In every sense of the word, to conclude such an unequal treaty would be impolitic, unjust, and unconstitutional; it would be a gross neglect of the manifest rights of a large and too-long injured portion of the subjects of Britain. But, beyond all this, we see the immense importance of procuring the admission of our free colored people into countries where slavery prevails. In no way will its strongholds be so surely broken down as by the unrestrained communication between the enslaved and the free.

I am, respectfully,
RICHARD ALLEN,
Secretary Hibernian A. S. Society.

Dublin, 10th of 11th Mo. (Nov.) 1841.

LORD ABERDEEN'S REPLY.

FOREIGN OFFICE, Nov. 23, 1841.

SIR—I am directed by the Earl of Aberdeen to acknowledge the receipt of the letter which you addressed to his lordship, on the 10th instant, on behalf of the committee of the Hibernian Anti-Slavery Society, respecting the recognition of Texas.

I am, sir, your most obedient humble servant,
CANNING.

Richard Allen, Esq. Secretary to the Hibernian Anti-Slavery Society.

Communications.

ANTI-SLAVERY REMINISCENCES.—No. 5.

SOUTH SCITUATE, Jan. 18, 1842.

I have said the Declaration was prepared as an exposition of the 3d article of the Constitution. We thought it necessary to give our fellow-citizens a fuller statement of the sentiments, feelings, purposes, and plans of the society we had formed; to assure them that abolitionists were not, what they were so often reputed to be, violent, bloody men, willing to overthrow the institution of slavery by a servile and civil war; but moral reformers, intending to effect the change they desired by the power of truth, facts, arguments, appeals to the consciences, hearts, and temporal and eternal interests of the slaveholders. You must well remember how often it was necessary, both before and for awhile after the convention at Philadelphia, to make public as well as private declaration of the *pacific* character and purposes of the abolitionists.

The chief object of the convention was, not merely to institute a national organization, but to ascertain and determine on what principles, and in what measures, the abolitionists throughout the country, could and would co-operate. Men from eleven different States, known as enjoying the confidence of the abolitionists in those States; men who were supposed to understand the sentiments, purposes, and spirit of the whole anti-slavery fraternity, came together at Philadelphia, to speak to the country and the world, *in behalf of their constituents*. The resolution, by which the committee was raised, that drafted the Declaration, shows in what capacity we felt that we were acting. "Resolved, That A, B, C, &c. be a committee to draft a *Declaration of the principles of the American Anti-Slavery Society*," &c. And the time which the whole convention devoted to the preparation of this document, is evidence that we considered it altogether the most important part of the work we had to do.

I was never more surprised, than when I first heard it said, that "the Declaration was to be considered only as an expression of the sentiments and purposes of the convention; and that the members of that body alone were at all bound by it." I am sure it was not sent forth, nor was it generally received, as a document of so small import. No; it was prepared on purpose to make known the character, the creed, the plan, the spirit of the American Anti-Slavery Society. I wonder that this should ever have been denied. It was not denied until after the untoward catastrophe at Alton, in November, 1837. Until then, the Declaration was held, and generally regarded, as the *Magna Charta* of the immediate abolitionists. Who does not know how extensively it was circulated throughout the land; and how constantly it was appealed to, both by friends and foes, as the authorised and authoritative *expose* of the sentiments and purposes of the whole American Anti-Slavery Society. Unmeasured commendation was bestowed upon it by the friends of the cause. It was publicly read, scores of times, in anti-slavery meetings, all over the country, as the creed and covenant of the whole fellowship.

But there were other more explicit and official recognitions of it. At the first meeting of the American Anti-Slavery Society, May 7, 1834, the following resolutions were passed, without dissent:

"Resolved, That the Recording Secretary procure a book, on which shall be recorded the Declaration of Sentiments adopted by the National Anti-Slavery Convention, and the Constitution of this Society, for the signatures of its members.

Resolved, That this Society recognizes the Declaration of the National Anti-Slavery Convention, of December 4th, 1833, as constituting the principles upon which its Constitution is based; and cannot, therefore, acknowledge, as auxiliary, any society which does not in its Constitution explicitly recognize the duty of *immediate emancipation*."

The question was not then raised, of the propriety of resorting to physical violence in defense of the freedom of speech and of the press. But who can doubt that, if it had then been raised, it would have been settled at once, as the question respecting immediate emancipation was, or as a question respecting the colonization scheme would have been settled, by referring to the published standard of our faith. No association, which did not avow the pacific principles set forth in the Declaration, would then have been admitted auxiliary to the American Anti-Slavery Society; any sooner than one which rejected the doctrine of immediate emancipation, or proposed to qualify the gift of freedom with the condition of removal from the country. The first annual report of the society commenced with the acknowledgment, that "its principles and plans were set forth in a solemn Declaration by the convention, which formed it." And at the same time, or soon after, the Executive Committee, (of which Joshua Leavitt and Elizur Wright, jr. were active members,) published a very large edition of a small pamphlet, containing (according to its full and explicit title page) "*The Constitution, and Declaration of Sentiments and purposes of the American Anti-Slavery Society.*"

Thus this instrument, about which I have written so much, was uniformly regarded, until after the disastrous battle at Alton. In an evil hour, brother Lovejoy conferred with flesh and blood. He took the sword, and he perished by the sword. He fell, fighting in defense of his printing press.

Sorrow for the loss of so able and zealous a champion of our cause—heartfelt sympathy with his bereaved and agonized widow, and burning indignation at the outrages committed upon him, and (in his person and property,) upon the freedom of the press, engrossed the minds of most, and overran certain higher considerations; and from Maine to Pennsylvania and Illinois, rang forth the mingled outcry of shame upon his murderers, and grief for his death. This burst of feeling was natural; it was honorable to the public heart; and it could hardly be required or expected, at first, to measure its language of abhorrence on the one hand, or to qualify its praise, upon the other.

But I did listen, expecting to hear a somewhat different tone from the head-quarters of the American Anti-Slavery Society. It would be painful, I knew, for the Executive Committee to pass the slightest censure upon one so dear to us all—one who had done and suffered so much in our holy cause. But they were bound, by the avowed principles of the society, whose affairs were entrusted to their management, to take an explicit exception to Lovejoy's resort, even in the extremity of his case, to deadly weapons; for in the *expose* of those principles, the promise fo "rely solely upon those weapons which are spiritual, and mighty, *through God*, to the pulling down of strongholds," is as distinctly made, and stands out as prominently, as the doctrine of immediate emancipation. Whatever might have been the personal opinions of the members of that committee, respecting Lovejoy's dernier resort; and whatever may be true as to the right of self-defense; they were under obligation, in their official capacity, to pronounce that he had departed from the principles of the American Anti-Slavery Society, and to withhold their sanction from the course he adopted.—This they did not do, but the opposite. No disclaimer came out in the Emancipator, nor in either of the periodicals published under their supervision. All that was said by them, in any way, implied that they regarded brother Lovejoy's course with unqualified approbation.—They brought together a large assembly in the Broadway Tabernacle, to unite with them in solemn, religious commemoration of his death, *as a martyrdom* in the anti-slavery cause; and not a word of exception was taken, in any part of the services, to his use of deadly weapons. What made this dereliction of the Declaration more noticeable, was, that Beriah Green, President of the convention that framed that instrument, was the one who pronounced the eulogy.

No wonder that many of the society, in various parts of the country, were alarmed. I was as much disconcerted, as I should have been if the Executive Committee had given their sanction to the doctrine of gradual emancipation. Probably you read, at the time, my remonstrance, and S. M. Grimke's. There were others uttered in the form of resolutions, at the meetings of sundry auxiliaries. The Executive Committee, however, uttered not their tone. But at the next annual meeting, in May, 1838, commenced their report with a reference to the catastrophe at Alton, as a ground of renewed confidence that the enterprise which had been committed to their care, enjoyed the favor of Almighty God. This was their language: "The seal which He has always set upon every successful and glorious reformation, He has suffered to be enstamped upon this. Our principles, now speaking through the blood of the martyred Lovejoy, partake visibly of that efficacy which eighteen centuries ago smote into dust the chains of idolatry." How could they have more emphatically expressed their approval of his procedure? His death, received as it was, with musket in hand, in the very act of taking the life of another, they likened to the self-sacrifice of Jesus, or of the early confessors of His religion. Believe me, in my view, a dark, portentous cloud settled down upon the society at that meeting. I should not have been more disturbed, if I had distinctly foreseen all that has since transpired. Several united earnestly with me, in an attempt to induce the society to reinstate itself upon its original basis, and give renewed assurances to the country of its pacific intentions and spirit. But in vain. On the morning of the second day of the meeting, as chairman of the Business committee, I brought forward the following resolution—"That we consider the Declaration of Sentiments made by the convention at Philadelphia, December 4th, 1833, a declaration of the principles of the American Anti-Slavery Society." Joshua Leavitt immediately demanded for what purpose that resolution was introduced. He "surmised it was an entering wedge to something else." I replied, we had nothing to conceal—that it was preparatory to another, touching Lovejoy's resort to deadly weapons, and to the course the Executive Committee had taken, in reference to his death. A discussion ensued, which occupied the whole forenoon; and the resolution was laid upon the table. Other business was brought before the meeting in the afternoon, which it was understood would be resumed in the evening session. Brother Garrison, and Gerritt Smith, and Henry C. Wright, and several others, deeply interested in the Lovejoy question, absented themselves to attend a meeting of the Peace Society, in the church in Madison street. But in the evening, unexpectedly, (and most unfortunately, as the above-named brethren were absent,) the business of the afternoon was laid over, and the resolution of the morning called up. An earnest, not to say warm, debate was had; after which the resolution was rejected, by a large majority.

John G. Whittier came to me, with consternation in his face. "Why," said he, "this is an alarming result. The whole aspect of the society is changed by it. Let us at least procure from the meeting an avowal of pacific intentions, and a recommendation to the agents of the society, similar to what has been given them heretofore." After a few minutes' conversation, he penned the following resolution, which was presented to the meeting:

"Resolved, That we earnestly desire that the agents and members of this society, while engaged in advocating the pure and pacific principles of emancipation, may continue patient under their manifold provocations, forgiving their enemies, not relying upon physical strength for their defense against the violence of others; but by their patient endurance of evils, evince the spirit of their Master, whose mission was one of 'peace on earth, and good will to men.'"

The adoption of this resolution was also vehemently opposed, and finally rejected—19 rose in the affirmative, and 44 in the negative.

Not a few of us left that annual meeting in sorrow; feeling that the glory, the Christian character of the society, had departed; and foreboding only evil from the change. Evil has followed, continually. Yours, truly,

SAMUEL J. MAY.

ANNIVERSARY IN MASSACHUSETTS.

ON BOARD THE STEAMBOAT NEW-HAVEN,
1st Month 29th, 1842.

When I stepped on board the boat New-Haven, at New-York, on my way to Boston, to attend the Anniversary of the Massachusetts Anti-Slavery Society, I found on board an unusual number of colored persons; and it was striking, on *American* waters, to observe the absence of colorphobia. Colored persons who took cabin passage, selected such berths as they chose, and reposed in them, "with none to molest or make afraid." Among the singular things on board, were two pieces of personal property from the far South; a man and his wife. It is writtten, "what God hath joined together, let not man put asunder;" and as the man could read, perhaps he found this anti-slavery sentiment in the Bible; and making it his rule of faith and practice, concluded it was not right to let liberty keep him and his wife asunder; and as she had come away from the house of bondage before her husband, he started in pursuit of his wife and liberty. Thank heaven, he has found and enjoys both. Settle where he may, he will be sure to take care of himself; being sound in mind and robust in body. Walking through the streets of Providence, my eye caught the sign of the "Anti-Slavery Office," into which I walked, to know if there was anything new. I was soon pressed into the service of lecturing in the evening. Our friend Chase applied for Friends' meeting-house; as it was somewhat supposed that a member of the society might be permitted to advocate in a Quaker meeting-house, principles which the world believe, and the society plumes itself with, as being co-existent; also that emancipation of the slave is not more held by the anti-slavery men and women of our land, than by the Society of Friends. William Jenkins, who is considered as the mouth-piece of Friends in Providence, in reply to the application, said that "under no circumstances could the house be had." William's wife is going to England, on a religious visit. I hope she may not, and I believe she will not, be refused a meeting-house in my native land, to declare the testimonies of truth; but should she, where Friends have none of their own, be refused, it may bring to her recollection that Providence meeting-house could not be opened, to declare the gospel and republican truth, that "all men are born free and equal;" and that our Heavenly Father has declared, "All souls are mine." The Townhouse was most readily granted by the Mayor of the city; and as the colorphobia mania, which was raised on the question of altering the Constitution of Rhode Island, had died away, it was not my lot, as it was that of my valued friend, Abby Kelley, to be mobbed. The meeting passed away quietly and orderly. Fourth day morning, I started for Boston, arriving there before the opening of the Anniversary, the doings of which I wish it were in my power to convey. Please accept these fragments, until the society itself may publish a detailed account.

The anniversary was held in the Melodeon, which, of all places, is one of the most unsuitable for such an occasion. It is an old theatre, with three tiers of galleries, &c.; from its loftiness, perhaps the best place for hearing the speaker is the uppermost tier. It was calculated that the average attendance was about one thousand. It seemed to me as though our sisters had come prepared to sit out the meeting, however long it might be; for they were employed with their sewing or knitting. I comforted myself with the thought that some of the fruits of their industry might warm the way-worn fugitive on his way to Canada.

At the first sitting, the Treasurer's report was read; which, for its explicitness as to the way in which the funds have been spent, is a model for imitation. "The end crowns all;" the last item in the report showed the gratifying feature that the society *was not only out of debt, but had a balance of between five and six hundred dollars in the treasury.*

The report of the Board of Managers was not submitted; it not being in a finished state, in consequence of affliction in our friend Garrison's family. As the report is not considered the report of the society, but of the managers, its not being read was not a matter of much consequence, as it will be printed and circulated.

The society pledged itself to sustain ten agents in the field the coming year. This looks like doing business in some measure according to the exigencies of the cause. Our friend John C. Gore, of Roxbury, in addition to the land in the West Indies given by him to the society, has also given some of his "pleasant pictures," which it is expected will realize one thousand dollars. Philander Ware, of Medfield, Massachusetts, deceased, bequeathed by will, in trust, his farm, worth about four thousand dollars, to trustees, with power to sell and to dispose of the proceeds, in the following manner: One half of the avails to be appropriated to the anti-slavery cause; the other half to the American Board of Commissioners for Foreign Missions; *provided* said Board will never again receive any donation from any slaveholder, or slaveholding association, and publish that determination in the Missionary Herald, Boston Recorder, and New-York Observer. If said Missionary Board do not accept said bequest on these terms, the whole to be appropriated to the furtherance of the anti-slavery cause.

After holding five meetings in the Melodeon, the sixth was held in the State House, and crowded full. Some had to stand four and a half hours; yet they declared they were not tired, so interesting was the meeting. It was a favor to be in attendance, to be cheered, warmed, and encouraged to urge onward the sacred cause of freedom, by the soul-stirring speeches of Jonathan Miller, from Vermont, (better known by the cognomen of colonel, of Greek celebrity,) the eloquent Phillips, the truth-spoken Bradburn, and many others; some with puritanical gravity. By this agreeable variety, were all tastes suited. But over and above all this, I would mention the *spirit* in which the business was conducted; it was most gratifying. The covering spread at times over the meeting, reminded me of the palmy days of our cause, and brought to recollection some of the sittings of the London Convention. Two other sittings were held in the Melodeon.—On the evening of the sixth day, a meeting of the citizens of Boston was held in Faneuil Hall, to receive and hear read the Irish Address, which is signed by Daniel O'Connell, Father Matthew, and sixty thousand Irishmen, to their fellow-countrymen on this side of the Atlantic ocean. I wish that I could convey a description of this enthusiastic meeting. My pen is insufficient for the task, and pictorial representation inadequate to the scene. It must be seen, to be appreciated. It is said not less than six thousand persons were present; and a large number of them from the Emerald Isle, whose honest hearts, whole souls, and sparkling eyes, responded through the tongue to the contents of the address.—Their repeated huzzas, and cheers, both on the resolutions and remarks of the many speakers, showed there was a warmth of feeling kindled, which I trust will not soon subside. The chairman of this last meeting was one, who of all men was entitled to that distinction; his name is Garrison. For his head Georgia offers $5,000; his neck was once encircled in the streets of Boston with a halter; but now he was almost lifted into the chair by the tremendous cheers of the assembled multitude.—Should Garrison live to see slavery abolished, it would not surprise me if the South were more just toward him, than it was honest toward Whitney, for his invention of the cotton-gin. Georgia may yet do herself honor by awarding to him $5000, and other slaveholding States follow her example. Stranger things than this have come to pass within my recollection. What a change of feeling there must be in Boston since 1838. Now the old Cradle of Liberty opened to the abolitionists, that they and the Irish in the city might meet to rock Liberty once more within its venerated walls; and if through the eye the multitude needed emulation, it was before them when they beheld looking down on them, Washington, John Hancock, General Warren, the founder of the Hall, and last, though not least, the sturdy defender of the right of petition, John Quincy Adams.

No man can tell what may be the results of this last meeting on our cause. Irish hearts beat high for liberty, find them where you may. If they did not, they could not as Catholics *take shelter in the Church*. I think I can bless the God of Heaven that the anti-slavery cause has for its defenders the Pope of Rome, and among the laity such men as Daniel O'Connell, Theobald Matthew, Dr. Madden, all of Ireland; and the many prominent characters in her communion in England, and especially in France. Let the adopted citizens of America, labor to extend to *all* the inhabitants of the land, the freedom which they themselves came here to enjoy, and to hand down to their posterity, and the days of slavery are numbered. The hearts of hundreds, if not thousands, who were at the meeting, stand pledged to carry out the principles of the Address, just as much as though they had received the pledge of eternal hostility from Father Matthew; and I doubt not they will do so, if the seed sown be nurtured by our Boston friends. They have promised to do so; they have the ability, and I hope the determination of purpose to redeem the promise. It is their privilege to cultivate and direct the Irish mind into the advocacy of Liberty for all mankind, irrespective of color or clime.

Frederic Douglas, the fugitive from slavery, was in attendance; and it is saying but little that in the Melodeon, as well as the State House, and Faneuil Hall, he shone brightly. Both Frederic and Lumford Lane, are noble specimens of humanity. God made them men; slavery made them into chattels personal. They possess powerful minds, and are logical reasoners. Lumford had an opportunity to tell the story of his wife, and their six children, all of whom are now in bondage in North Carolina. Their so-called owner, says they are worth $3,000; but as Lumford paid $1000 for himself, he feels disposed to let them go for $2,500. A collection was taken up to aid him, and $103 were contributed. He is now minus about $400.

Our Boston friends have large hearts, keep open house, and love free discussion. If you want your spirits refreshed, and your countenances sharpened by meeting a brotherhood of men and women, true to humanity, go if you can to the next anniversary, or the annual meeting of the New-England Society; and take a long and deep draught with them at the pure fountain of abolitionism. In saying this, I wish it to be understood that they advocate moral suasion, and the carrying of anti-slavery morality into every department of life that circumstances may lead them into. Desiring the Divine blessing on all their endeavors that are consistent with our Heavenly Father's will, I subscribe myself their obliged and affectionate friend,

JAMES C. FULLER.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEBRUARY 3, 1842.

QUAKERISM AND ABOLITION.

An anonymous Friend, strongly opposed to the reforming spirit, after stating that the influence of the Society of Friends in the southern States is greatly diminished by the conduct of some of its members, who co-operate with anti-slavery societies, goes on to say:

"A few years have produced a lamentable change.—The Woolmans, the Stablers, the Bates, could dwell in the midst of slaveholders; and the no less zealous reformers, Hicks, Scott, and Wetherald, could travel not only through the slave States in perfect security, but they could melt the heart of the slaveholder himself, until he would sob aloud in their assemblies; *they* could describe the awful consequences that must inevitably attend upon such iniquity—not only without censure and without reproach, but with the tacit acquiescence of the denounced. But what is the state of feeling *now?* The very men who thus yielded to the voice of truth, are changed to tigers. If a Friend visits even the borders of a slave State, in the ministration of the gospel, he is tarred and feathered, scoffed at and abused."

We have a few words to say in answer to these remarks. First: With regard to the former conflict between Quakerism and slavery. We would ask the well-informed on the subject, which has *yielded* in the struggle? Is slavery in the southern States dying away before the might of Quakerism? or is Quakerism dying away before slavery? Is not Quakerism at its last gasp in South Carolina? Is it not smitten with consumption in North Carolina? Have not conscientious members of the Society found their position in slaveholding States extremely uncomfortable, and been constrained to remove therefrom in large numbers, before anti-slavery societies were heard of?

Second: Anti-slavery societies, too, have in very many instances melted the hearts of slaveholders; and the anonymous Friend would probably be surprised to learn the number of slaves emancipated by the direct influence of anti-slavery lectures and books. But these *individual* cases we regard as mainly important on account of the prophecy they contain of a general change in public sentiment. Our business is to overthrow the *system*; and this, by the grace of God, we *will* do. Quakers, and other sects, are free to co operate with us, or not; we leave them to settle the question with their own consciences. But we will not quit the work we have undertaken, till slavery is torn up, root and branch, and burnt into ashes, to fertilize anew the blighted fields of the South! We speak, not as relying on our own strength; but because we deeply feel that God has called us to perform this task.

Third: With regard to the Friends who are tarred and feathered now-a-days, we hear of precious few instances. In old times, the Quakers were the most troublesome and refractory set that ever vexed the State, or defied the Church. Are Church and State purer than in George Fox's time? Has wickedness ceased to stalk abroad? One would suppose it must be so; for nobody hears of Quakerism in collision with the world; the two get along together with the utmost courtesy and decorum; yea, not without mutual flattery. Even in slaveholding States, Quakers are graciously received; for slaveholders highly approve of *silent* testimony. Surely the world *must* be near its millenium!

Fourth: It may be deemed presumptuous for me to instruct the Society of Friends in their own History; but without apology for the rudeness, I will cite a few instances, to show that sincere speech on the subject of slavery was not always received with such smoothness and gratitude, even in the olden time, as our correspondent would seem to imply.

For many years previous to 1729, Ralph Sandiford was zealously engaged in Pennsylvania, in promulgating his opinions on the subject of slavery. We are told that "his mind was so deeply engaged with this important concern, that he sought opportunities of *provoking discussion* respecting it, wherever he went." Now, this was very wrong in Ralph. He ought to have "kept in the stillness."

He thought otherwise, it seems; for "in 1729, he published a book called 'The Mystery of Iniquity, in a Brief Examination of the Practice of the Times.' When a copy of it reached the hands of the chief justice of the Province, he threatened him with severe penalties, if he permitted it to be circulated. Disregarding all consequences, Sandiford distributed it gratuitously, wherever he believed it would be of use. He was not only opposed by the high authority just mentioned, but *by every one whose interest was assailed, or whose unjustifiable practices were exposed*, in the correct, though affecting picture, which he gave of slavery."

"For nearly two years after the publication of this address, he was incessantly occupied in combating the objections which were raised against the arguments it contained. His bodily health at length became impaired, and his mental energies were almost prostrated *beneath the hostility which was waged against him, in consequence of the decided stand he had taken against slavery.* He therefore determined to retire from Philadelphia."

"Though he had many enemies in consequence of his opposition to slave-keeping, yet it was universally acknowledged that he was an upright and honest man."

In 1791, William Savary, a meek and tender spirit, felt called by a sense of religious duty, to visit the southern States; and the Monthly meeting united therein. In his journal, dating from Augusta, Georgia, he says: "*As they can scarcely tolerate us, on account of our abhorrence of slavery*, this was truly a trying place to lodge in another night."

At Savannah, he says: "We lodged at —— Blunt's, who is a hard-hearted slaveholder. One of his lads, about fourteen, coming in from the field at dark, was ordered to go and milk the cows; and falling asleep through weariness, the master called out and ordered him a flogging. I asked him what he meant by a flogging. He replied, 'the way we serve them here is, we cut their backs till they are raw all over, and then salt them.' Upon this, my feelings were roused. I told him that was too bad; and queried if it were possible. He replied it was; with many curses upon the blacks. It disturbed us much; but I hoped his orders would not be obeyed. We went to supper, and this unfeeling wretch craved a blessing; which I considered to be equally abhorrent to the Divine Being, as his curses. In the morning I heard some one begging for mercy, and also the lashes of a whip. I ran, and presently found the poor boy tied up to a post, his toes scarcely touching the ground, and a negro whipper, with five or six hazel rods lying by him. He had already cut him in an unmerciful manner, and the blood ran to his heels. I stepped in between them, and ordered him untied immediately; which, with some reluctance and astonishment, was done. Returning to the house, I saw the landlord, who then showed himself in his true colors; the most abominably wicked man I ever met with; *full of horrid execrations and threatenings upon all the northern people.* But I did not spare him; which occasioned a by-stander to express, with an oath, that *I should be 'popped over.'* We left them distressed in mind; and having a lonesome wood of twelve miles to pass through, were in full expectation of their way-laying or coming after us, to put their wicked threats into execution. But the Lord restrained them."

In 1792, the Maryland Society for the Abolition of Slavery and the Relief of Free Negroes, presented a memorial to the legislature, concerning two colored men, David and Jonathan, whom they believed to be illegally held as slaves, by John and Edward Dorsey, of Baltimore.

This memorial, though couched in the most respectful terms, was stigmatized, both in and out of the legislature, as "indecent, illiberal, and highly reprehensible." Great excitement prevailed; the abolition society were loudly accused of "using their wealth, numbers, and influence, for the most unjust and oppressive purposes; insomuch that a slaveholder had better at once give up his legal rights, than undertake to cope with their power." The hated society was scornfully represented to the legislature as "composed of Quakers, Methodists, and emigrants from Ireland."

In reply to this, the memorialists state, "*The society consists, indiscriminately, of almost every religious profession—Quakers, Methodists, Episcopalians, Dutch Lutherans, Dutch Calvinists, Presbyterians and Baptists.*"

We have printed this defense in italics, because we have never heard that prominent members of the Society of Friends, such as Elisha Tyson, John Tyson, and Joseph Townsend, were *disowned* for joining with other sects to abolish slavery. That was in the olden time.—Had those worthies lived at the present time, they would doubtless have been advised to "leave the work for God to accomplish in his own way." They, however, saw it good to persevere in troubling the legislature of Maryland; to whom they say, "Though malignity and misrepresentation may deprive your memorialists of the approbation of mankind, *they cannot be deprived of the approbation of their own hearts*; which, except that of their God, is the only meed for which they are solicitous."

Another proof that it was not considered disorderly, in the olden time, for Friends to unite with other sects for benevolent purposes, is shown by the fact that the abolition society to which Franklin and Rush belonged, was about half composed of Friends, and half of various other sects. James Pemberton, a prominent member of the Society of Friends, was President after Franklin. James Penrose, the Vice President, was not a Friend.

In the year 1792, Warner Mifflin petitioned Congress on the subject of slavery and the slave trade; and the southern members lavished upon him the most violent abuse.

In the latter part of the year 1796, Martha Rauth, then on a religious visit from England, was interrupted in a public discourse, in Charleston, South Carolina, when speaking of slavery. Though she touched upon the subject with much gentleness, she was forbidden to utter another word.

In the year 1805, Ann Alexander, a minister, on a religious visit from England, wrote an address to the inhabitants of Charleston, South Carolina, on the subject of slavery and the slave trade, couched in the mildest terms. It was printed by the Meeting for Sufferings; but it was never distributed in that city; for it was said that the life of any person would be in danger, who should attempt to circulate it.

In the year 1797, the Yearly meeting of Philadelphia petitioned Congress respecting a large number of colored people who had been manumitted by members of the Society of Friends, and had been again reduced to bondage by retrospective laws. This memorial produced great excitement in the House; and the southern members poured out upon the society every opprobious epithet that malice could invent.

About the year 1806, James Lindley, of New Garden, Pennsylvania, had occasion to send a colored man on horseback to Havre de Grace, Maryland. The man was apprehended, and questioned as to his business, and who sent him. Being informed that he was on business for Mr. Lindley, they took the horse from him, under the pretence that he had stolen it, and told him he must go home and bring Mr. Lindley. Being thus summoned, Lindley proceeded immediately to Havre de Grace. As he was passing along the street, a piece of iron was thrown at him from a blacksmith's shop. It struck him in the side, broke three of his ribs, and knocked him down. Several persons rushed out of the shop, fell upon him, knocked out several teeth, and beat him till it was supposed he was dead. It afterwards appeared that they mistook James for Jacob Lindley; the latter being notorious for his kindness to colored people, especially such as were fugitives from slavery.—L. M. C.

ISAAC. T. HOPPER AND JAMES S. GIBBONS.

Westbury Quarterly meeting held its session in this city, last week; and the disownment of the above-named Friends by the Monthly meeting of New-York was there confirmed. The committee of the Quarterly meeting consisted of sixteen in each case. One member had died since his appointment; ten appeared to have signed one of the reports, and nine the other. No member from the island of Nantucket was present when the appointment took place. Had that Monthly meeting been equally represented with the other three, the report might have been different; but even if the report had been in favor of the appellants, judging from the spirit manifested in the city, the result would have been the same.

The members of the Monthly meeting, which had *already* given its decision, were very active in influencing the decision of the Quarterly meeting. Even if they had an undoubted right to do this, one would have supposed that motives of prudence and delicacy would have led them to avoid measures which looked so much like a persecuting spirit, and a determination to carry their own point at all hazards. At the late Quarterly meeting, the strange doctrine was asserted that after a superior meeting had received a report from its committee on an appeal, the members of the meeting *appealed from* then had an equal right with others to give their voices in the final decision; thus sitting as judges on their own act!

Will our readers believe that the disownment took place on the following charge:

"The being concerned in the publication and support of a paper, which has a tendency to excite disunity and discord among us."

The paper alluded to is the Anti-Slavery Standard. Happily, those who have read it from the first can judge of its truthfulness, at least as well as those who have condemned it without reading anything except a few articles selected for their perusal. During the whole of the investigation, it does not appear that the truth of what has been stated in this paper has ever been called in question.

The appeal of Charles Marriott, in a like case, was referred to a committee of thirteen; one only from the Monthly meeting of Nantucket. The examination was gone through with the same evening. They are expected to give in their verdict three months hence; meanwhile, they are open to all the influences that can be brought to bear upon them.

If the *country* Friends should hereafter be allowed to have a voice in this case, at the Yearly meeting, it behoves them to look narrowly to the preservation of their own rights. A disposition to trample on those rights is but too obvious; and unless it be firmly met, appeals will become a mere nullity.

Friends should not indolently give this subject the go-by, from the natural and amiable desire to avoid strife; in it are involved results extensive and important, and affecting them, as a religious society, perhaps more deeply than they dream of. These late proceedings have touched a nerve in the Society of Friends that will thrill from the centre to the extremities.—L. M. C.

C. C. BURLEIGH.—We are glad to learn from the Vermont Telegraph, that this indefatigable and most efficient advocate of human freedom is passing through Vermont, on an anti-slavery lecturing tour, accompanied by our beloved brother, Rowland T. Robinson. Joab Seely, another true friend of the slave, accompanies him through a part of his tour.

TRIAL OF J. C. COLT.

We are surprised and grieved to hear that the jury have returned a verdict of wilful murder. We had supposed no one could examine the trial with an unbiassed mind, and find therein proof of premeditated guilt. That the dreadful act was committed in the reckless fury of the moment is bad enough; but it is very different from the malice aforethought that constitutes murder. The disposal of the body, which has so much shocked the public mind, does not necessarily argue unusual depravity. A desire to avoid the terrible consequences of crime was most natural; and the manner of doing it in this case evinces nothing more nor less than unusual caution, and energy of character.

The charge of Judge Kent was extremely clear and impartial; not leaning in the least toward a severe construction. Had the jury been duly influenced by this dispassionate charge, we think they could not have returned the verdict they have done.

The state of the public mind, while criminal trials are pending, is of itself sufficient argument against capital punishment. The very spirit of murder rules the hour; and he must be short-sighted, indeed, who does not see that the fostering of this spirit must *produce* murders.—In this case, the excitement was intense; having for weeks past been goaded to fury by an unprincipled press, ready to minister to any bad passions for the sake of selfish gain. During the eight or ten days of the trial, the court-house was continually surrounded by a dense crowd, who could not effect an entrance; and their expressions of hatred and revenge were fearful to hear. Every precaution was taken to prevent this bad spirit from infecting the court-house; but *could* its contagion be entirely excluded? We trust calmer hours will bring more sober thoughts.

It is said the counsel for the prisoner will carry up the case to the Supreme Court on a bill of exceptions.

JULIA WHITE, formerly Pell, the eloquent colored preacher, whom we mentioned in a "Letter from New-York," died last week at Philadelphia.

NATHAN F. DIXON, Senator from Rhode Island, died of pleurisy, at Washington, January 29th.

Congressional.

IN SENATE, January 24th.

The Senate has passed the Treasury note bill, authorizing the issue of notes to the amount of $5,000,000, with amendments, to which they ask the concurrence of the House.

The bill to repeal the Bankrupt Law did not pass the Senate; yeas 22, nays 23. It is said the friends of the Bankrupt Law will now introduce some important amendments, that will render it more acceptable to those who now deem it unjust.

Mr. Clay presented resolutions to amend to Constitution, so as to provide that no senator or representative, during the term for which he was elected, shall accept civil office under the United States; empowering a majority of both Houses to pass bills into laws after the veto of the President; making it the duty of the President, if received by him within ten days of the close of a session, and not then returned, to return them within the first three days of the next session, otherwise to become a law; and providing for the appointment of the Secretary of the Treasury and the Treasurer of the United States, by joint vote of the two Houses of Congress.

On Monday the senate chamber was crowded almost to suffocation, in expectation of a great speech from Mr. Clay, on the resolution. The ladies gathered in great numbers; and there was nothing but crowding, squeezing, and cries of "Hats off!"

Henry Clay spoke two hours in support of the resolution; particularly that part in favor of restricting the veto. He considered this as a regal power, which enabled the President to defeat at will any measure, however urgently demanded by the necessities of the country, or the wishes of the people; giving him a power equal to that of nine senators and forty representatives. He said if the veto were not amended, in process of time the whole legislation of the capitol would be prepared at the White House, and the departments around it, and sent here in the shape of bills to register, like the ancient Parliament of France, which merely registered the laws. He declared that these views did not originate in recent events, but had long been entertained by him, and expressed during Gen. Jackson's administration.

This speech is pronounced by some as one of Mr. Clay's ablest efforts, and by others a complete failure; mostly according to the party which the critics represent.

Mr. Preston, of S. C. replied with brilliant eloquence. He contended that the veto was a conservative power, beneficial as a remedy against hasty legislation; and that it was a a democratic power, inasmuch as the President did not represent any sectional interest, but was chosen by the whole people. He stated that twelve vetoes had been exerted; two by Washington—four by Madison, one by Monroe—five by Jackson; each veto was popular and increased the strength of the Executive; and all these Presidents were re-elected; which had not been the case with those who had *not* used the veto power.

Lord Morpeth heard both the speeches, and is said to have listened with delighted attention.

HOUSE OF REPRESENTATIVES, Jan. 24th.

This assembly resembles a collection of rowdies and rip-van-dams, rather than a dignified legislative body.

In the midst of the uproar on Saturday, 22d, when Mr. Adams insisted, as a point of privilege, on the right to defend his own character, implicated by the Georgia petition, it will be remembered that Arnold, of Te. ordered Rayner, of N. C. to take his seat; and that Rayner replied, after the manner of the South. Gen. Dawson, of La. then went across the hall and took his seat by Arnold; after calling him a blusterer and a coward, he told him that if he attempted to rise from his seat again, *he would cut his throat*; at the same time pointing significantly to a *bowie knife* he carried in his bosom. Arnold is a stout, burly man, accustomed to all sorts of brawls and fights in Tennessee; a man of naturally strong powers, but much laughed at for his uncouth modes of expression, and the unparliamentary fashion of his proceedings. Gen. Dawson is tall, slender, graceful, well-bred, and has a southern reputation for bravery. With more discretion than might have been expected from Tennessee, Arnold did not show fight on this occasion.

On Monday, as soon as the journal was read, J. Q. Adams claimed a right to be heard, as he stood before them an accused man.

The speaker decided that the gentleman having been decided by the House to be out of order, it was necessary to obtain the consent of the house before he could proceed.

Mr. Wise, of Va. moved that the gentleman from Mass. have leave to proceed.

The House decided that the gentleman from Massachusetts should not be permitted to proceed.

Mr. Wise asked permission to reply to the attacks of Mr. Adams. Several objected to it as out of order.—Mr. Wise said it was a point of privilege, which was always in order.

After considerable altercation, the question of privilege was laid on the table; ayes 101, noes 78.

Mr. Adams then moved that the Georgia petition be received, and referred to the committee on foreign relations, with instructions to choose a chairman if they should think proper; or if the House preferred, he would be willing to take the motion of the gentleman from Virginia, (Mr. Hopkins), that the committee be requested to act in conformity with the prayer of the petitioners. That gentleman had made up his mind upon the truth of the accusation contained in the petition, and he was of course an exceedingly proper person to sit as a judge.

Mr. Hopkins said his opinion was most decidedly made up; he heartily concurred with the petitioners in the propriety of removing the gentleman from the committee on foreign affairs

Mr. Warren, of Ga. asked if it would be in order to move an amendment to the instructions, requiring the committee to act in conformity with the prayer of the petitioners.

The speaker said it would be out of order, as the instructions were not now before the House.

Mr. Gilmer, of Va. asked if the committee on foreign relations could act on this subject without instructions.

The speaker said that was not a questien for him to decide.

Mr. Adams—The committee can decide that question.

Mr. Gilmer—Very well, it shall be brought before them for their decision.

Mr. Adams then proceeded to present a number of petitions, some relating to manufacturing interests, others bearing more or less directly upon slavery. At last, he presented the following, which was listened to with astonishment and indignation, strongly expressed in the countenances of many of the members:

To the Congress of the United States—

The undersigned, citizens of Haverhill, in the commonwealth of Massachusetts, pray that you will immediately adopt measures, *peaceably, to dissolve the union of these States.*

First, because no union can be agreeable or permanent, which does not present prospects of reciprocal benefits.

Second, because a vast proportion of the resources of one section of the Union is annually drained to sustain the views and course of another section, without any adequate return.

Third, because, judging from the history of past nations, that union, if persisted in the present course of things, will certainly overwhelm the whole nation in utter destruction. Signed by Benjamin Emerson and 46 others.

Mr. Adams moved that it might be referred to a select committee, with instructions to report an answer to the petitioners, with the reasons why their prayer should not be granted.

Mr. Hopkins, of Va. asked if it would be in order to move to have that petition burned in the presence of the House.

The speaker said the House could decide to do what they pleased with it.

Mr. Turney asked if it was in order to move to lay the petition on the table, and have it printed. He wished the country to understand the character of the petitions that were presented to that House.

The speaker replied in the affirmative.

Mr. Turney, of Te. then made that motion.

Mr. Wise asked if it was in order to move a vote of censure on any member who should present a petition for the dissolution of the Union, and appoint a committee to inquire whether any such petition had been presented.

Mr. Adams [jocularly]—Good!

Mr. Meriwether, of Ga. raised the question of reception, and moved to lay the motion to receive upon the table. He thought it disgraceful to receive a petition of such a character.

Mr. Adams was surprised to hear opposition to the reception of this petition from a quarter which had so *often calculated the value of the union.*

Mr. Gilmer, of Va. offered the following resolution for the consideration of the House:—

Resolved, That in presenting for the consideration of this House a petition for the dissolution of the Union, the member from Massachusetts (Mr. Adams) has justly incurred the censure of this House.

Mr. Adams—is that in order, Mr. Speaker?

Mr. Underwood objected that the resolution was not in order, and it was necessary to move to suspend the rules.

Mr. Gilmer said, he would move a suspension, if that was necessary to make the resolution in order.

The speaker said it would not be in order to move a suspension of the rules, as the House was, at the present time, acting under a suspension. He would say, however, that he thought this was a privileged question, and he would refer to a precedent which must be within the recollection of the gentleman from Massachusetts, (Mr. Adams) and which occurred some years ago. The gentleman had then offered a petition from certain slaves near Fredricksburgh, Va. on which a resolution was offerred by a member from Virginia (Mr. Patten), that the gentleman be brought to the bar and censured. With this precedent before him, the speaker did not feel at liberty to pronounce the motion out of order.

Mr. Ward of N. Y. deprecated the consideration of this resolution as a privileged question, as he feared it might lead to a more acrimonious debate. He was a member of the House at the time to which the speaker had just referred, and he recollected well the scenes that took place on that occasion. The debate was then of so violent a character, that the southern members in a body left the hall, and they were with difficulty persuaded to return. He hoped the House would not, by entertaining this as a privileged question, lead to the recurrence of such painful scenes.

Mr. Arnold, of Te. asked if it would be within the pale of the Constitution, to present a petition in favor of the Union, as attempts had been repeatedly made *in the South* to dissolve it.

Several voices—Never! never!

Mr. Arnold—There has been.

Mr. Adams hoped that the resolution would be received, and that he might be permitted to address the House in his defense; particularly as the gentleman from Virginia, (Mr. Gilmer,) seems disposed to play second fiddle to his friend from Accomac, (Mr. Wise.)

Mr. Gilmer said he played second fiddle to no man. He was no fiddler, but wished to prevent the music of one.

"Who in the space of one revolving moon,
Was statesman, poet, fiddler and buffoon?"

(Roars of laughter, intermingled with calls to order.)

Amid furious uproar, a motion to adjourn was carried. The southern members, and a portion of the western, immediately gathered in one of the large committee-rooms, and held a secret caucus, in imitation of a similar famous proceeding, four years ago. One of the results was an agreement to sustain the resolution offered by Mr. Gilmer.

JANUARY 25.

The House resumed the unfinished business of yesterday, being the motion to lay on the table the resolution offered by Mr. Gilmer. The motion was decided in the negative—yeas 94, nays 112.

Mr. Marshall, of Ky. said he had resolutions, which, with a short preamble, he wished to offer as a substitute for the resolution of the gentleman from Virginia, and begged leave to read them, that the gentleman might adopt them, or the House consider them, if they thought proper.

The preamble and resolutions were read, as follows:

Whereas, The Federal Constitution is a permanent form of government, and of perpetual obligation, until altered or modified in the modes pointed out by that instrument, and the members of this House, deriving their political character and powers from the same, are sworn to support it, and the dissolution of the Union necessarily implies the destruction of that instrument, the overthrow of the American republic, and the extinction of our national existence. A proposition, therefore, to the representatives of the people to dissolve the organic law framed by their constituents, and to support which they are commanded by those constituents to be sworn, before they can enter upon the execution of the political powers created by it, and entrusted to them, is a high breach of privilege, a contempt offered to this House, a direct proposition to the legislature, and each member of it, to commit perjury, and involves, necessarily, in its execution and its consequences, the destruction of our country and the crime of high treason.

Resolved, therefore, That the Hon. John Q. Adams, a member from Massachusetts, in presenting, for the consideration of the House of Representatives of the United States, a petition praying for the dissolution of the Union, has offered the deepest indignity to the House of which he is a member, an insult to the people of the United States, of which that House is the legislative organ, and will, if this outrage be permitted to pass unrebuked, and unpunished, have disgraced his country, through their representatives, in the eyes of the whole world.

Resolved, further, That the aforesaid John Q. Adams, for this insult, the first of the kind ever offered to the government, and for the wound which he has permitted to be aimed, through his instrumentality, at the Constitution and existence of his country, the peace, the security and liberty of the people of these States, might well be held to merit expulsion from the national councils; and the House deem it an act of grace and mercy, when they only inflict upon him their severest censure, for conduct so utterly unworthy of his past relations to the State, and his present position. This they hereby do for the maintenance of their own purity and dignity; for the rest they turn him over to his own conscience, and the indignation of all true American citizens.

When the resolutions were read, there was a spontaneous burst of applause from the floor and galleries, but it was promptly checked by the Speaker.

Mr. Marshall sustained his resolutions in a speech, which we propose to give entire in a future number.

Mr. Adams replied, that he would not enter upon his defense against the extraordinary revelations of the resolution, until he found that the House was disposed to entertain them. He commented with great bitterness and vehemence upon the resolution. He was charged with high treason. Sir, said he, the crime of high treason is defined in the Constitution. Mr. A. went on in a strain of indignant eloquence, to state his authority for the course he had taken. He desired the Clerk to read the first paragraph of the Declaration of Independence. (Elevating his voice)—The first paragraph of the Declaration of Independence. (Then elevating his voice to the highest pitch)—The first paragraph of the Declaration of Independence.

The Clerk then read as follows:

"When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the nations of the earth, the separate and equal station to which the laws of nature, and of nature's God, entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which compel them to the separation."

Mr. Adams. Proceed! proceed! to "rights and duties."

The Clerk then proceeded, as follows:

"We hold these truths to be self-evident—that all men are created equal; that they are endowed, by their Creator, with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their first powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, where evils are sufferable, than right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

Mr. Adams, (with great emphasis)—"Right and duty to alter and abolish!" Now, if there was a sacred principle upon earth, and established by the instrument just read, it is the right of the people to alter, to change, to destroy the government, if it became oppressive to them. There would exist no such right, if the people had not the power, in pursuance of such right, to petition for it. Upon that fundamental principle of our institutions do I base my proposition. Mr. A. went on to state what would be his course of defense, should the House make it necessary for him to defend himself against these resolutions. He would prove, he said, that there was a conspiracy, on the part of one section of the country, to destroy all the guaranties of the Constitution—to abolish the right of petition; the right of trial by jury; and the right of habeas corpus. They did not confine their views to the enjoyment of their own peculiar institutions, at home, unmolested; but went into the free States with their principles. He would show that in the controversy between Georgia and Maine, and between Virginia and New-York, there was a deliberate attempt to force on the free States the support, maintenance, and perpetuation of slavery and the slave trade. He would prove, too, that a project was on foot to smuggle this country into a row with Great Britain, for the support of the foreign slave trade.

He did not approve of the prayer of the petitioners. He had ascertained that they were respectable and responsible men; and he would inform the House that many others, as well as they, would prefer a dissolution of the Union to a union upon unequal terms. His object in moving the reference of the petition, was to bring forward some reasons in opposition to their prayer. He wished to show that the time had *not yet* come when a dissolution was necessary in order to remedy their grievances. He wished to point out other resources and remedies against those grievances. The country knew his position in regard to the right of petition. He would sustain that position; and he doubted not that this House would be compelled to receive petitions from the non-slaveholding, as well as the slaveholding States. Until that object was effected, there were thousands of freemen who would never rest. Mr. A. mentioned, in the course of his remarks, that even the gentleman from Kentucky had admitted to him that these petitions ought to be received.

Mr. Everett, of Vt. said that the resolutions presented by the gentleman from Kentucky, involved one of the most important questions on principle; and in their effects, the most important consequences ever submitted to the decision of that House; because if they are carried, a disolution of the Union will inevitably be the result—"peaceably if we can, forcibly if we must." And this not because there existed in the eastern States any settled intention to dissolve the Union, but that when grievances became too grievous to be borne, a remedy will be sought for and applied. Did the gentleman from Kentucky (Mr. Marshall) intend to say that there was no peaceable mode of dissolving the Union, if it should be deemed burdensome and oppressive; but that a resort to forcible means must be necessary, which might result in blood? The Constitution provides, when the evils of government become past bearing, a peaceable remedy; and it was perfectly competent for the people to take measures to effect an amendment. He looked upon the resolutions submitted by the gentleman from Kentucky, with alarm and dread, as being the initiatory step, the consequences of which could neither be foreseen or imagined, but which were pregnant with danger to the existing institutions of the country. He had not risen, however, to debate the resolutions, but to move that the further consideration of the subject be postponed until Tuesday next, and that the resolutions may be laid upon the table and printed. It was a question which demanded the gravest deliberation that could be bestowed upon it; and it became them to look well to consequences, before they proceeded in it.

[During the delivery of these speeches, the ear of every member was open, and all appeared impressed with the deep importance of the proceedings. The galleries were oppressively crowded, in every part.]

Mr. Wise rose and entreated the House to hear a voice from the tomb. He prayed that the farewell address of the father of his country might be read.

The House assented, in solemn silence.

The Clerk accordingly read the farewell address of Washington. Mr. Wise occasionally cried out "read that again, Mr. Clerk;" and important pertinent passages were read again and again.

Mr. Wise objected to the motion to print on this subject, for reasons which he would assign. He then repeated that there were persons operated upon in this country at this time, by various motives for a dissolution of the Union. Some he believed were honest, and even religious—fanatically religious, and sincere in their course. For those he entertained nothing but pity. But he believed there were political partisans, who took root at the commencement of the history of this government, and who have existed since that time to this, who deliberately design to return to the course which was pursued at the foundation of the government, when there was an English party and a French party—a jacobin and a tory party—in this government. And it was because there was hereditary hatred, that some men took sides with one foreign influence, not only against another foreign influence, but against their own government, to its destruction. No man knew better than the gentleman from Massachusetts, that part of history, the political party history, to which he referred. The honorable gentleman proceeded to point out the course of action pursued by the party to which he had alluded, and their abuse of the apostle of liberty, Mr. Jefferson, who was slandered in his private relations, in doggrel verse, the authorship of which, it was whispered, was attributed to Mr. J. Q. Adams. He made other allusions to the treaty of Ghent, &c. which were deemed personal.

Mr. Everett asked if the remarks were relevant.

Mr. Arnold hoped the gentleman from Vermont would not interrupt the gentleman from Virginia; and he hoped the friends of the gentleman from Virginia would not move the previous question when he had done.

Mr. Wise replied, that the gentleman need not fear, nor give himself any uneasiness; but if they would debate the question, after he had done all he could to prevent it—"Come on McDuff, and damned be he who first cries, hold, enough." He then continued to comment on the inconsistency of some one who could go to Ghent and insert in the treaty a provision for the payment for slaves, and yet could take so opposite a course on the case of the *Creole*, in which murder had been committed and the flag of the country had been violated. Provision had been made for the payment for runaway slaves, and yet they were told that they could not go to war for the slaves taken on board the Creole. He then proceeded to recapitulate the acts of the party whose conduct he was reviewing, and to denounce the hypocrisy of their philanthropy—he noticed the conduct of O'Connell, who had sent by his emissaries his address, signed by 60,000 names, to the Irishmen of America; the movement of the "English party" on the subject of the right of petition; the odious slavery of the British in the East Indies for the cultivation of poison, which was forced on a people so peaceful that they had built a wall which was almost interminable, that they might keep aloof from the rest of the world—and called particular attention to a former declaration of the gentleman from Massachusetts, (Mr. Adams) who declared in the course of a debate in that House, that he did not say that in the event of a servile war or insurrection, the Constitution of the free States would be at an end; but that in the event of a servile war or insurrection of slaves, if the people of the United States were called upon to suppress the insurrection and to spend their blood and treasure in putting an end to the war—a war in which a distinguished Virginian, the author of the Declaration of Independence, had said that "God has no attribute in favor of the master"—then he would not say that Congress might not interfere with the institution of slavery with States, and through the treaty-making power universal emancipation might not be the result; and he would say farther, that if the 21st rule was reinstated, the people of the North would be *ipso facto* absolved from all obligations under the Constitution. Such was the language of the gentleman from Massachusetts; and in connection with it he would call the attention of the House to a plan for the accomplishment of the infamous designs of that "English party."

He then read an article copied from Frazer's Magazine into the Observer, printed at Nassau, New Providence—the purport of which was that a war with America would be a war of philanthropy, because it would lead to emancipation, by the revolt of her own slaves, aided by blacks from the West Indies. Such, said Mr. Wise, is the language of this English publication—"If we must have a war with America, let us make it a war for the emancipation of the slaves!" And the gentleman from Massachusetts said yes.

Mr. Adams (in a shrill scream) yes.

Mr. Wise—And the free blacks of Jamaica are to be the emancipating invaders!

Mr. Adams—Yes.

Mr. Wise—And as the 21st rule was persisted in, the non slaveholding States were *ipso facto* free. Here then was a proposition brought forward by a member of that House, to dissolve the Union! Of these things let the world judge.

Mr. Adams—Yes, let the world judge.

Mr. Wise—Yes, let the world judge, and let the world compare. Let England destroy her slavery in the east; let her cease to defend that war, and then she might, more consistently, "make it one of her chief objects to destroy this nefarious and atrocious system." Now, in connection with this paper, which was dated June 9, 1841—he would read a small extract from one of our own "English papers," the *Emancipator and Free American.*

"The British and Foreign Anti-Slavery Reporter says of slavery in Cuba, 'as sure as light, the days of slavery in Cuba are numbered, and then the United States must move.' We hope so. It is high time we had an earthquake to start us from our lethargy."

"The Danish Islands have been required by the home government to give the slaves two days in each week to work for themselves, in order to pay for their freedom."

Mr. Cooper, of Pa. inquired whether the paper which the gentleman was reading did not conflict with the 21st rule. (Laughter.)

Mr. Wise—*Rule!* If it was not for a violation of order, I could apply an epithet to the gentleman that would rhyme to "rule." (Roars of laughter, and a whisper of the word "fool.")

Mr. Cooper said he could retort, if he *choose* to make himself a blackguard.

Mr. Wise—The gentleman is one without *choosing*—(laughter.) He then continued to observe that he had another paper much more significant and important in connection with the exercise of this "English" influence to dissolve the government and rupture the Union. He then read a letter from Joseph Sturge, the English Quaker abolitionist "To Abolitionists of the United States," in which avowed that he was commissioned to come to America by the committee of the British and Foreign Anti-Slavery Society. Amongst other things to present a memorial, signed by Thomas Clarkson, on behalf of that committee, to the President of the United States, on the subject of slavery and the slave trade. The letter concluded with an appeal on the exercise of the elective franchise, and with expressing the "hope, that on all future occasions, you will take care to promote the election of none as your representatives who will not *practically* act upon the principle that, in every clime and of every color, 'all men are equal.'" Here then was a direct attempt from abroad to interfere with elections. And there was more in this than at first might appear; and if God spared his life he expected to see within ten years a black skin elected from some quarter to make a test on that floor; that was its recommendation—to elect a "nigger" to the House of Representatives, and to claim for him a right to sit there! That was his interpretation of it, and this was the tendency of this English influence. He was proceeding when a motion to adjourn, was made and carried.

JANUARY 26.

Mr. Wise resumed his task of proving a connection between English and American abolitionists; that our free institutions were to be broken down by British emissaries, and British gold; complained of it as a treasonable offense that Rev. John Keep, of Ohio, had, at the "World's Convention," asked the aid of British prayers, British influence, and British money; alluded with great venom to the case of the Creole, and to American vessels searched on the coast of Africa. There was another question, the annexation of Texas to the United States, which was necessary to the future equilibrium between the slave and free States. Now, the future increase of slave States is prevented, while the vast West is open to the formation of free States. In 1819, in the treaty with Spain, Texas was given for the swamps of Florida; whether this was done with the intention of arresting the future increase of slave States, he would not pretend to say. It was stated that the gentleman from Massachusetts, while he was Secretary of State, upon the abolition of slavery by Mexico, wrote to that government, complaining of the act as unfriendly to the United States. The question now before them was whether the consideration of the resolution should be postponed and printed, and the House prepared to discuss the question of a question of the dissolution of the Union. Should the member from Massachusetts be permitted to indulge in tirades against the South, not for the benefit of any other section, but to gratify those who were gloating over the hopes of the ruin of this country? They had done more within the last few days to shake confidence in our institutions, than had been done for the last five years. It would be bruited abroad, even to the utmost confines of Europe, that the member from Massachusetts, Ex-President of the United States, had presented a memorial for the dissolution of the Union, and moved its consideration. But the member had said he was opposed to dissolution now; and thus he said of abolition, when he was charged with being an abolitionist. If he came forward boldly with his proposition for a prompt dissolution of the Union, it would be less dangerous, for the prompt indignation with which it would be met, would be a sufficient remedy; but by keeping the question open, by discussing and agitating it, the minds of the people would become so familiarized to it, as to contemplate it without horror, and in time the object could be accomplished. He would, at the proper time, move to be excused from voting on the question of censure. He had excepted to the member on a former occasion as unfit to try him, and he acknowledged that his feelings were such as would make him an unfit judge on the present occasion. He regretted that he was compelled to notice him; but if a wild beast was let loose upon a crowd, they all knew what they had to do—they must either kill him or cage him. If a madman runs a muck, in self defense they must disable him, or perhaps kill him, even though he be a maniac; nay, if even an imbecile attempts to injure us, sufficient force must be used to restrain him. If an aged man, even though he be an imbecile, attempts to administer poison, he must be confined. He did not intend to apply either of these characters to the gentleman from Massachusetts; for in his opinion, he was far more wicked than weak. If it was a monomania, it was hereditary monomania. He was able in powers, and strong in purpose; but he believed they were devoted to the destruction of the union and liberty of his country.

Mr. Adams rose to a point of order. After some confusion, he proceeded to say, that he had desired to give the gentleman from *Accomac* an opportunity to pour out the vials of his wrath, and disgorge to the fullest extent his bile, which had been accumulating for three years.—He now made a point of order that the House had no right to entertain the resolution; as it charged him with crimes—subornation of perjury and high-treason—over which they had no jurisdiction. He referred to the time, when a man now present had come into this House with his hands dripping with the blood of murder, the spots of which were still on him, and who was more guilty of the murder of a brother member of the House, than the man who pulled the trigger of the deadly rifle. He had then opposed the trial of this man by the House, as not being the proper tribunal; and it was so now. The man then—in a great degree from his (Mr. A's) efforts—escaped punishment, though his hands were dripping with the blood of an innocent member of that House.

Mr. Wise—Mr. Speaker—

Mr. Adams—Ah, he's up, is he?

Mr. Wise said he would now declare to the country, the House and the world, that he was not responsible for a single act in that case, except what he had done in defense of the life of a friend; and he now with pain, after the gentleman had thrice repeated it, pronounced the charge as personal, whover might make it; and as false—*as black a lie, as he believed that man (Mr. A.) to be a traitor.*

Mr. Adams said he anticipated this little explosion; and then proceeded to comment upon the resolution of censure. The honorable member (Mr. Marshall) who submitted it, had recently pledged himself to a reform in his habits, which he hoped would be observed. And when two or three years from this he would look at this act, he would blush at his intemperance. He had talents to make himself an honor and a glory to his country; but to enable him to do this he would advise him to go home and go to school, and learn what were the rights of a member of that floor, and of a citizen under the Constitution of the United States. That instrument gave to an accused person the right to be tried by an impartial jury; and would any body pretend that body was impartial in a case like the present. There was one hundred slaveholders there, who had all an interest in the matter; and the member from Accomac had acknowledged his incompetency to act as an impartial judge.

Mr. Wise said that was not the reason assigned by him. It was his personal loathing, and dread and contempt of the man.

Mr. Calhoun, of Mass. hoped that these interruptions would not be permitted by the Speaker. His colleague (Mr. Adams) had permitted the member from Virginia to proceed without interruption through *his* long speech.

Mr. Wise—But he is misrepresenting me.

Mr. Calhoun—Not worse than you misrepresented him.

Mr. Wise—Approaching and stretching out his arm—You had better take it up for him. (Cries of order! order!)

Mr. Adams again objected to the jurisdiction of the House, and expressed his surprise that any lawyer should have drawn up such a paper as that submitted by the member from Kentucky, charging him with subornation of perjury and high treason; and then, and therefore, though they could expel him as a right, yet out of their great grace and mercy, they would inflict censure upon him. Their grace and mercy he disdained and cast away from him; if they could, let them expel him at once. He defied them. He had constituents to go to, who would have something to say on the subject; and they would soon hear from him again.

Mr. Marshall denied that Mr. Adams had been charged with treason; the charge was made in connection with the objects of the petition.

Mr. Adams—Why am I punished, then?

Mr. Marshall—Because the gentleman permitted himself to be used as a vehicle in bringing the proposition before the House.

Mr. Fillmore having obtained the floor, said he would appeal to the sober part of the House [cries of order, and laughter] to put an end to this matter, and go on with the business of the nation. He therefore moved to lay it on the table.

The ayes and noes were ordered, and were yeas 90, nays 100.

Mr. Proffit moved an adjournment, which was carried.

JANUARY 27.

Mr. Adams rose and said, he took the earliest moment to demand from the House a trial in conformity with the 6th article of the amendments to the Constitution, as follows, viz:

"In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense."

The South seemed to be somewhat sobered, as if convinced by the aspect of things that they might possibly turn the screws too hard upon the North. It was a new thing to *them* to be threatened with a dissolution of the Union. Three southern members sustained Mr. Adams's point of order. Underwood, of Ky. who had been furious against him on Monday and Tuesday; Botts, of Va.; and Arnold of Tenn.

Mr. Underwood took the floor, and stated that his views on this subject would not probably meet the approbation of all those with whom he usually co-operated.—He doubted the constitutional power to take the course proposed; and if they had the power, its exercise would, in his opinion, be highly inexpedient. He said the course proposed would necessarily promote and foster the prejudices of the people of the North against the slaveholding States; and would result in aggravating the evils and dangers under which the country labored from that source.

Mr. Botts took a similar view, and insisted that Mr. Adams had not recommended a dissolution of the Union; but even if he had, he would have done no more than had been done on that floor often before—and no more than had been done by some persons now high in office. He stated that he had himself heard Mr. Upshur, now Secretary of the Navy, express the opinion that the Union ought to be dissolved.

Mr. Wise denied the assertion. Mr. Botts reiterated it; and said he would prove it, if Judge Upshur denied it.

Mr. Arnold said they had fallen upon evil times. The transactions of the last five days showed that we were rapidly approaching the scenes of the French revolution, (laughter.) Members on that floor were put in bodily fear, in danger of their lives, for doing their duty.

(He then described the scene between himself and Gen. Dawson—loud laughter.)

He regretted the course taken by Mr. Adams, and to witness the violent assaults made upon that venerable man, now faltering with age, by boys in this hall, who had hardly cast off their swaddling clothes, compared with him. It was this continued badgering, from members of this body, operating upon the peculiarly sensitive mind and indomitable spirit of Mr. Adams, that elicited from him remarks, and provoked him to a course, which he was persuaded, his cooler judgment would not approve.

But, after all this mutual denunciation between the gentleman from Virginia and the gentleman from Massachusetts, they were both pulling in the same direction. Their course tends to the same end, i. e. granting Mr. Adams to be an abolitionist,—though he, (Mr. Arnold,) denied that he was one, in the exceptionable sense of that term. He could tell Mr. Wise that his able and violent speech of the last two days would make a thousand abolitionists where there was one now. His speech had went out to the four winds of the earth, (laughter) the four corners of the earth; and had given a perfect diagram of the operations of the abolitionists. He appealed to gentlemen on all sides in the name of that liberty for which our fathers fought and died, to put an end to this thing. (Roars of laughter.) Gentlemen who would laugh at this were no better than a banditti. A banditti could do no worse.—(Continued laughter.) He concluded by expressing a hope that the whole subject might be laid on the table.—Mr. A. went on to say that persons wanted very much to pin a fight upon him; but he did not intend to gratify them. They might go and fight the Seminoles, if they liked, or some body who was fonder of it than he was.—(Loud laughter.)

Mr. Adams said he was willing that the House should rid itself of this worse than unprofitable subject; and with this feeling, he had not objected, when the motion was made yesterday, to lay the whole subject on the table. He was unwilling that this House should be occupied for three weeks, (which would be at least consumed if this House went into a discussion of the merits of the case,) in the present critical condition of the public business, in discussing a matter which was at least as unpleasant to him as any other member. But as he considered the House had no jurisdiction over this question, he could not consent to withdraw the point of order which he had raised.

A very irregular and confused discussion ensued as to what was the precise point of order raised; whether it was to the jurisdiction of the House over the question, or the expediency of considering it at the present time; which was terminated by the Speaker declaring that the question was whether the House would now consider the resolution.

The vote was then declared, yeas 118, nays 75.

So the House determined to consider the resolutions.—The majority on the question of jurisdiction would probably have been much larger.

The following letter is so intensely interesting, that we crowd out almost every thing else to make room for it:

From the New-York American.

LETTER FROM WASHINGTON.

WASHINGTON, Tuesday, January 25.

Mark the day with a red letter in your calendar. It is the birth-day of a revolution; and, I trust, the beginning of a new era of true, unlimited republicanism—of universal liberty and of free discussion.

The southerners' caucus resulted in a determination to expel John Quincy Adams, if possible. But, as the Constitution requires two-hirds to effect this, (and fortunately, southern slavers and northern *slavers* do not quite constitute two-thirds of the representatives of the nation,) they resolved to *feel* of the House, first, by a resolution, inflicting all the indignity of an expulsion, by declaring him deserving of it, and then, if the signs favored, to amend it into an actual expulsion.

In selecting their agent for this shameless purpose, they manifested some judgment. Thomas F. Marshall, who, in some of his wild flights, had attracted much attention, by his high and truthful compliments to Mr. Adams and to New England, was taken up by them, and flattered till his judgment gave way under the delicious intoxication, and he consented to be their tool.

The southerners came into the House this morning, with looks and movements, which, to the commonest eyes, betrayed their consciousness of some awful and terrible movement on their part, which, in their weak fancies, was to overwhelm and crush Mr. Adams and his cause forever. They looked dark enough—some pale brown, some yellow, some blue, and some black—with lips compressed and breath drawn hard. They gathered into groups by themselves, and conversed in deep whispers; and the whole aspect of the scene, at twelve o'clock, was that of a conspiracy, just about to burst into a revolution. They waited impatiently for the reading of the journal, to open their battery; but Mr. Fillmore secured the floor, and asked leave to make some important reports from the committee on Ways and Means, with a view to have the bills printed and referred to the committee of the Whole for future action.

Mr. Marshall then rose before a crowded House and galleries.

Contieuere omnes, intentique ora tenebant.

I shall not attempt to give a summary of what was then done and said. The full, accurate, rich and admirable report in the National Intelligencer, ought to be copied entire, if your limits will admit; and I do not know what literary or commercial matters, or what news, foreign or domestic, should be allowed to weigh against the vitally important details of these scenes, big as each hour is with the fate of the nation.

Marshall felt the historical importance of his position, and laid himself out in it, to his utmost ability. He spoke in a tone of solemnity and coolness most unusual with him, and attempted to take a high magisterial and judicial elevation, from which, in the insolence of his conceit, he thought to pour down the thunders of condemnation on the venerable object of his attack, as a judge pronouncing sentence on a convicted culprit in the sight of approving men and angels. Warming somewhat with the imposing silent attention of the vast, unmoving concourse, he expanded and inflated into an exhibition of his own past relations to the Ex-President, and represented himself as eminently qualified to act his chosen part of the prosecutor, judge, and executioner of him who had long been the object of his veneration, affection and support.

When he concluded, and the Speaker announced to Mr. Adams that his position entitled him to the floor, I thought of a parallel scene,—"Then Agrippa said unto Paul, It is permitted unto thee to speak for thyself. And Paul stretched forth his hand and said ——."

Up rose, then, that little, feeble, bald, gray, tottering old man, his eyes dimmed and his hands trembling with constitutional infirmity and age—upon whose consecrated head the vials of tyrannic wrath had been now outpoured, while around him gleamed a hundred lowering brows, in long-standing, hereditary hate, kindled into new fury by the arousing of the vilest, most brutal, and sordid passions. Among the crowds of slavers who filled the galleries, he could seek no friends, and but a few among those around him, over all of whom, in years gone by, he had held almost imperial sway. The vision of that hour, that moment, I felt was worth more to me than all the rest of my life. No romantic or dramatic scene of fictitious interest ever awakened, by the powers of poetic fancy, the high emotions of this solemn, throbbing reality.

Mild, calm, unexcited, undepressed, he turned his meek face on a scene, appalling to many a heart that had a stouter covering, and raised his voice, high-keyed as usual, but clear, untremulous, and firm. The infirmities of body disappeared in a moment; and if you noticed his shaking, half-palsied hand, you did so only to think of the old Doge of the Adriatic Republic on "the Giant's staircase."

"Thou tremblest, Faliero."
"'Tis with age then."

At first, there was nothing of indignation in his tone, manner, or words. Surprise and cold contempt were all. But soon a flash of withering scorn struck the unhappy Marshall to the earth, and a single breath blew all his mock judicial array into air and smoke. "*His puny mind!*" O, it was exquisite! Poor Marshall is on his back, flat in the mud, and will never rise again. But the grandest touch of the whole was where Adams, in a tone of insulted majesty and reinvigorated spirit, said, in reply to the audacious and atrocious charge of "*high treason,*"—"I call for the reading of the first paragraph of the DECLARATION OF INDEPENDENCE! Read it! READ IT! And see what THAT says of the right of a people to reform, to change, to dissolve their government."

The look, the tone, the attitude and gesture of the venerable insulted patriot, at that instant, were most imposing. The voice was that of sovereign command—as of a Cæsar to his legions. His slight, stooping frame seemed to dilate and heighten; the burden of seventy-five years had rolled off from him; and shone out above the slight things around him, (who had thought themselves his equals, in being his associates) like an anointed king, or an inspired prophet.

When the reader came to that passage of the Declaration that solemnly proclaims the right of reform, revolution, and resistance to oppression, the old man thundered out "*Read that again!*" And he looked proudly around on the listening audience, as he heard his triumphant vindication sounded forth in the glorious sentences of our Revolutionary *Magna Charta.* The sympathetic instantaneous revulsion of feeling was tremendous and palpable, though voiceless. Every drop of *free,* honest blood in that vast assemblage, bounded with the high impulse; and every fibre thrilled with the excitement. The whole action, though simple, natural, unaffected, was dramatic and effective beyond Shakspeare's noblest conception. John Philip Kemble might have learned in this school of nature's action.

A strong exhibition of the facts in the case, mostly in cold, calm, logical, measured sentences, concluded Mr. Adams's high-toned appeal from the profane babblers of this slavish generation, to the sainted Fathers of that system of Revolutionary liberty, of which he is the coeval and the noblest champion and representative. And then he sat down, vindicated, victorious.

Mr. Everett, of Vermont, a grave, quiet, unexcitable man, eminent for his prudence and good sense, then spoke briefly in condemnation of the atrocious assault which the proposed resolution made upon the venerated Mr. Adams, and concluded by moving a postponement till Monday.

Then got up Mister Henry A. Wise, and in his own peculiar, inimitably ridiculous style of solemn, empty-headed pomposity, set himself to do away the evident effect of Mr. Adams's procedure, by calling upon the House to "listen to a voice from the TOMB!" He called for the reading of the Farewell Address of Washington. When the Clerk read the famous passage—"Frown indignantly," &c. Mr. Wise screamed out in the style of a tragedy hero—"*Read that again!*" The feeble imitation was too palpably ridiculous. It was almost killing. The whole audience burst into merciless laughter at this realization of the fable of the *frog* and the ox. And the poor frog seemed for the moment to have actually exploded with the shock. He sat with such a face as I did not suppose any man was capable of putting on; and, to punish the House, he made the poor Clerk read a dozen tedious passages of the address, in spite of the remonstrances that all were perfectly familiar with the admirable document in question. It put me in mind of "Hark *from the tombs* a *doleful* sound." Mr. Adams increased the roar of laughter by calling on the Clerk to read the repeated clause *again*; and he pointed out its proper application, by saying—"That should have been thought of when the *gag-law* was passed."

Wise then went on with redoubled bitterness, and for two hours lavished every species of malignant impertinence upon Mr. Adams. He called him a vampire, an abuser of his father, &c. In his incoherent ravings, he talked of an English party, a French Jacobin party, with one or both of which he identified the modern abolitionists; and so on, reading column after column from the Emancipator and other abolition papers, till his friends moved and carried an adjournment, to enable him to continue to-morrow.

WEDNESDAY, January 26.

To-day Mr. Wise resumed. The galleries were again crowded with a vast concourse, impatient to hear Mr. Adams in his grand reply: but Wise, as if conscious of the real object of the assemblage, seemed determined to worry and exhaust them, and continued his tedious, disgusting nonsense for more than two mortal hours. The proceedings of this day are equally important with those of yesterday; and I trust a portion of them may be given in full in your columns.

Viscount Morpeth has been a deeply interested spectator and auditor, both to-day and yesterday, sitting in patient attention to this momentous display of republican turbulence. He occupied the chair of one of the members, and was apparently the person to whom Wise directed all his swaggering, bullying abuse of the British nation and government. Whenever he said anything particularly malignant and abusive, he always turned to the Viscount, and pointed significantly at him, apparently delighted to insult a stranger and a lord, without the possibility of a reply.

When Wise finished, the buzz and clamor, which had drowned the greater part of his speech, was hushed in expectation of the reply; but to the surprise and disgust of every gentleman in the house, the Speaker gave the floor to his colleague, Mr. Underwood, of Kentucky!—The total insensibility of both these Kentuckians to every claim of delicacy, propriety, justice and honor, displayed in thus wresting from an abused and insulted man his right of reply to a speech directed *solely* against *him,* excited general indignation. But Mr. Adams, who rose the moment that Mr. Wise finished, secured the floor by raising a point of order, which must take precedence.

Mr. Adams objected to the resolution as out of order, because it accused him of two crimes, for which the House had not the power to try him, and for which the laws assigned the punishment and mode of trial before the proper tribunals,—the Constitution guaranteeing this right with all the forms of justice. These two crimes were—*subornation of perjury* and *high treason.* He said he would refer to a case in the past proceedings of this House, which would justify his exception to their jurisdiction. "Four or five years ago, some members of this House, were charged before the House with the crime of *murder in cold blood!* and a proposition was then made to try them for this crime in this House, and expel them from it as a punishment. There came then a man into the House, *a man with his face and hands dripping with the blood of a murdered brother member,* and the stains and blotches of that murdered victim still to be seen upon his face." [Here there was an indescribable movement among the whole assembly, as if a general shudder passed over them, followed by a silence like death.]—"It was then proposed to pass over this man, the real author of that murder and the principal actor in it, and to punish merely the man who pulled the trigger, and sent the ball through the heart of the victim, though he was but a tool in the hands of the actual murderer. The committee, appointed to examine into the case, reported a resolution to that effect. But I opposed it; and while I insisted on the criminality of that blood-stained *real* murderer, I contended that this House had no jurisdiction; and urged that they should both be handed over to the proper tribunals, to be dealt with as the laws provide for that crime. For that same principle I contend now, in my own case."

All eyes were turned upon the condemned criminal, who sat staring, fasc

Poetry.

For the National Anti-Slavery Standard.

SONNET.

BY JAMES RUSSELL LOWELL.

Written in a copy of the Liberty Bell, presented to a beloved friend at Christmas.

Thou art a woman, and therein thou art
Fit theme for poet's songful reverence;
Thou art the clear and living evidence
That God will never leave the human heart;
And, being so, should'st thou not do thy part,
For Him and for his blessed cause of Truth?
I fear not that thy crystal dew of ruth
Will be dried from thee in the dusty mart,
Or that thou wilt outwear thy womanhood;
No; where the jar of tongues swells angrily,
Thy gentleness shall clip thee with a ring
Of guardian light,—be the more calm, and good,
And clearlier, like a white angel sing,
Knowing that all shall one day angels be.

TO RHODE ISLAND.

BY FRANCES H. WHIPPLE.

And now, Rhode Island, my own native State!
How warm a throb will thy dear name create!—
I bless thy lime-stone cliffs, thy pleasant isles,
Thy rock-girt shores, and all thy forest wiles,
Thy pastures green, thy venerable trees,
That feel thy freedom in each stirring breeze;
Thy hospitable, generous, daring sons,
Thy daughters fair, and lisping little ones;—
I bless them all; for they are dear to me:
And dear to all thy children they should be—
To every heart that feels with virtuous pride,
"My land is dearer than all lands beside;
This is my country—this, my native home—
My heart's true cynosure, wherever it may roam."

There may be greener hills, and bluer skies,
And rivers that in loftier mountains rise;
Yet none were fairer to my view than thine;
Nor viny hills of France, nor Alps, nor Rhyne!
O'er our gray granite hovereth LIBERTY;
And all our voices echo—"WE ARE FREE!"
Mochassuck,* in his wild meanderings,
Floweth as if his waters went on wings,
So noiselessly he goes upon his way,
Pleased to depart, yet happier to stay;
Now, dallying on through meadows green, so slow,
That, like a lover, he seems loth to go;
Now, winding, lingering, oft to turn again,
As rivers felt the sympathies of men;
Fit stream is this to flow through fairy land,
With sylph-like dancers on the moon-lit strand;
Fit stream art thou, Mochassuck, to impart
A thought of gentleness for any heart.
Then dark Pawtucket, dashing o'er the rocks,
As if he gloried in the thunder-shocks
Of his own cataracts. These are the streams
That flow amid the scenery of my dreams;
These are the streams, whate'er may be my lot,
That will be dearest loved, and last forgot!
Then comes the strong intensity of pride,
Swelling our own dark Narragansett's tide.
No lovelier islands does the wide earth know
Than those round which his murmuring waters flow!
Our fair Aquidneck,† in her vestal charms,
Was nursed of yore in her paternal arms;
Lovely with roseate bower, and shelly grot,
Still fairer grew the soft, enchanting spot;
'Till Europe's cage-nursed children came and found
Another‡ Eden in the hallowed ground.
Europe may boast her castellated halls,
Her ivyed ruins, and her mouldering walls;
Ours are the sainted hill, the storied rock,
That will not change to ruins; but will mock,
With their wild romance, witching, and sublime,
The indurating fret of ghoulish Time:
Quinsniket§ and Montaup,‖ though rude they be,
Shall live, enwreathed with living poesy,
Even when Oblivion's dark tide shall flow
O'er Europe's sculptured fanes; and they shall go,
With all their wealth of story and of fame,
To the dispersing winds, without a name.

All will be cherished. Every shrub that grows,
From the rough alder to the wilding rose;
And every strong, old tree, that darkly waves
O'er the still places of forgotten graves;
And every rock, and cliff, and mossy dell,
Round which the water's murmuring echoes swell,
Is a blest shrine, whereon thy children lay
A gift of love that passeth not away.
Again I bless thy hospitable strand,
Beloved Rhode Island, my own native land!

* Mochassuck signifies *crooked*. The Mochassuck is a small, beautiful, and very sinuous stream, which is famed as being connected with the wanderings of Roger Williams.

† Aquidneck, or Aquidnit, was the Narragansett name of Rhode Island.

‡ It is well known that Rhode Island, by the early settlers, was called "the Eden of America."

§ Quinsniket means Rock-House. A rock which is said to have afforded shelter to Metacomet, or King Phillip, still retains the name he gave it. It is situated in a very picturesque spot, in Smithfield, Rhode Island.

‖ Montaup, Mount-Hope, Bristol.

From the Samaritan and Total Abstinence Advocate.

THE DISENTHRALLED.

BY J. G. WHITTIER.

He had been bowed down to drunkenness,
An abject worshipper;
The pride of manhood's pulse had grown
Too faint and cold to stir;
And he had given his spirit up
To the unblessed thrall,
And bowing to the poison cup
He gloried in his fall!

There came a change—the cloud rolled off,
And light fell on his brain—
And like the passing of a dream
That cometh not again,
The shadow of the spirit fled,
He saw the gulf before,
He shuddered at the waste behind—
And was a man once more.

He shook the serpent folds away
That gathered round his heart,
As shakes the swaying forest-oak
Its poison vine apart;
He stood erect—returning pride
Grew terrible within,
And conscience sat in judgment on
His most familiar sin.

The light of INTELLECT again
Along his pathway shone—
And Reason, like a monarch sat
Upon his golden throne.
The honored and the wise once more
Within his presence came—
And lingered oft on lovely lips,
His once forbidden name.

There may be glory in the might
That treadeth nations down—
Wreaths for the crimson Conqueror—
Pride for the Kingly crown;
But nobler is that triumph hour
The disenthralled shall find,
While evil passion boweth down
Unto the Godlike mind.

To the Christ of the Cross man is never so holy,
As when braving the proud, in defense of the lowly.
Bulwer.

Miscellany.

FACTION FIGHTS.

BY MRS. S. C. HALL.

"The faction fights, plase your honors," said an intelligent countryman when spoken to by us on the subject, "the faction fights are a'most, and maybe more than a'most, gone off the face of the country. The boys are beginning to talk about them as things they have seen—like a show or a giant. We ask each other how we were ever drawn into them, what brought them about; and the one answer to that, is—Whisky!—No gun will go off until it is *primed*; and sure whisky was the priming. That made more orphans and widows than the fever or starvation. Thanks to God, if death come upon us now, it is by the Lord's will, and not our own act."

It was encouraging to hear such a remark from one of "the people;" and this was by no means a solitary instance.

The man had, he confessed, many a time, when a mere child, incited by the example of the faction to whom his parents belonged, nerved his little arms to cast heavy stones into the melee, not caring how or where they fell. "We usen't mind a bit of shindy in those times: if a boy was killed, why we said it was "his luck," and that it couldn't be helped; if a fellow trailed his coat over the fair green, and *dared* any one to stand a foot on it, we enjoyed the fight that was sure to follow, and never thought, or cared how it would end. Sure, I remember my own brother—and now, since he's been a temperance man, he hasn't raised a finger in anger to any living creature—sure, I mind him well, feeling the tents for heads, and when he'd got one to his liking, giving it first a good rap, and then calling on the owner to come out and fight him; sure, he'd never have done that but for the whisky. "Ah!" he continued, "that was a foolish divarshin, but there was no heart bitterness with it; nothing to lay heavy to the end of one's days. But the faction fights war the bitterest of all,—black hatred descending from father to son, against the opposite faction, as if poor Ireland hadn't enough enemies, without turning—worse than a wild beast—to murder and destroy her own flesh and blood. Now, there's a poor woman," he said, pointing to a pale, patient-looking person who sat knitting at her cottage door, "there's a poor creature, Mrs. Lawler, knows what factions come to, and so she ought; she'll tell the lady her story, and welcome, if she has any curiosity to hear it.—Good morrow-morning to you, Mrs. Lawler, and how's your girleen, ma'am? The lady would be glad to rest while the gentleman and I get up the far hill, and you have always a welcome, like your people before you, for the stranger,"

"Kindly welcome," said the widow. "Mary, dust the chair, avourneen."

The cabin was clean and neat, and bearing no evidence of the sad poverty we had so frequently seen, though it did not dim the smile or lessen the welcome; nor was it difficult to lead the widow to the story of her sorrows, which, however softened by time, were ever uttermost in her mind.

"My mother and myself were widowed by factions: plase God, my little girl won't have the same tale to tell, for the Connels and the Lawlers might put salt to each others potatoes without fear of fighting, now. It was a shocking thing to see the arm of brother raised against brother, only because as battle and murder war in the hearts of their forefathers they must be continued in their own.

"I was born a Connel, and almost the first thing I learned was to hate a Lawler, from the lip out; and yet hard fortune was before me, for the first passion my heart felt, was the same love it feels still, for a Lawler; it has known no change, though it has known sorrow; the first knowledge I had of the wild beatings of my heart was when I saw that girl's father. Ah yah it has beat with joy and terror often; but the love for my first love, and my last, was always one; and now, when all is past and gone, and that you, Mark Lawler, are in your green, quiet grave, I am prouder to have been the choice of your own fine noble spirit, than if I was made this moment the queen of all Ireland's ground. O, lady! if you could have seen him! 'Norah,' said my father to me, and I winnowing at our barn door with the servant maid, 'Norah, keep your eyes on the grain, and not after the chaff, and don't raise them above the hedge, for there's many a Lawler will be passing the road this day on account of the fair; and I don't wish a child of mine to notice them, or to be noticed by them. I intended to do his bidding, and when I heard a horse, or the voice of strangers coming down the boreen, I kept my eyes on the grain, and let the chaff fly at its pleasure, until a dog broke through the hedge, and attacked a little beast of my own; as soon as that came to pass, I let the sieve fall, to catch my own little dog in my arms. There was no need for that, for he was over the hedge, lighter and brighter than a sunbeam. Ah, then, I wonder is love as quick at taking in all countries, as it is here? Mark Lawler didn't speak ten words; nor I two; and yet from that out—under the beams of the moon, or the sun, in the open field, or in the crowd, it was all one; no one but Mark Lawler was in my mind. I knew he was a Lawler by his eyes; and well he knew I was a Connel; but the love would have little of boy and girl love in it, that would heed a faction. We, who had never met till that moment, could never go astray in the field without meeting after. Ah, Mary!" she continued, addressing her daughter, and yet in her simplicity, quite forgot she had been proving the uselessness of precept by her own confession, "ah, Mary dear! if ye feel yer heart soften towards a young man, keep out of his way intirely, avourneen; have nothing to say to him,—don't drive your cow the road he walks, nor draw water from the same well, nor go to the same chapel.—Mary, barrin' you have no other to go to; there's a deal of mischief in the chapel, dear; because you think in your innocence you're giving your thoughts to God, and all the time, maybe, it's to an idol of your own making, my darling child, they'd be going. Sure, your mother's sorrow ought to be a warning, avourneen!"

"Yes, mother," replied the blue-eyed girl, meekly.

"Well, lady, my poor father thought I grew very attentive intirely to the young lambs, and watchful over the flax; but at last some of the Connels whispered how it was, that Mark Lawler met his child, unknowingest; and he questioned me, and I told the truth, how I had given my heart, out of my bosom; and I fell at his feet, and cried salt and bitter tears, until they dropped upon the ground he stood on; and seeing his heart was turning to iron, I, who had ever been like a willow in his hand, roused myself, and challenged him to say a word to Mark's disadvantage; I said he was sober, honest, industrious; and my father was struck with the strength of the heart I took, and listened, until at last he made answer, that if a saint from heaven came down, and was a Lawler, he would not give him a drop of water to wet his lips. He threatened me with his curse if I kept true in love; and thought to settle the thing out of hand by marrying me to my own second cousin; but that I would'nt hear to; God knows I did not mean to cross him; but what could I do? Mark sent to ask me to bid him farewell, or his heart would break. I thought there could be no harm in blessing him, and telling him to think of me no more. Mary, avourneen," she said, again addressing her daughter, "If ye really want at once to break off with a young man, take warning by me."

"Yes, mother," was again Mary's gentle reply.

"At that meeting we agreed to meet again; and so we did, until we got a priest to make us one.—At first I was happy as a young bird; but soon my heart felt crushed, for I had to carry two faces. My father was more bitter than ever against the Lawlers; and my brother, "Dark Connel, as he was called, more cruel than my father. At last I was forced to own that I was married. I watched the time when my brother was away; for one storm was as much as I could bear. My father cast me like a dog from the hearth I had played on when a child; in his fury he knelt to curse me, but my mother held a gospel against his lips; so I was saved his curse. The arms of a loving husband were open for me; and until the mid-summer fair I thought my happiness sure. I worked hard to keep Mark from it, for the factions were sure to meet there. He swore to me that he would not raise a finger against my father or brother, nor let a drop of spirits pass his lips. I walked with him a piece of the way, and I thought all pleasure in sight left my eyes when he waved the last wave of his hat on the top of the hill. As I was turning into our own field, a lark was rising above his nest, singing its glory to the heavens in its sweet voice; a shot from a gun of one of those *squireens*, who are thick among the leaves as spiders' webs, struck the bird, and it fell, quivering and bleeding, close to where I knew its nest was, in the corn. I opened the bending grain to see if I could find it; it was lying quite dead, and its poor mate standing close by. The lark is a timid thing, but she never minded me; and my heart felt so sick that I went into my house crying bitterly.

"I could not rest; I thought in a few hours I might be like that innocent bird; and taking my cloak about me, I walked on, and on, until I came in sight of the fair green. It was a woful sight to me—the shouts of the showmen, the scream of the sellers, the lowing of cattle and bleating of sheep, were all mixed together—while the yell of the factions, every now and again, drowned every thing in its horrid sound. I knew my own father's voice, as he shouted, 'Hurroo for the Connels—down with the Lawlers.' I saw him standing before Mark, aggravating him. My husband's hands were clenched, and he kept his arms close by his side, that he might not strike. I prayed that God might keep him in that mind, and flew towards them. Just as I dropped on my knees by his side, he had raised his arm—not against my father, but against my brother, who had drawn the old man back; and there they stood, face to face—the two young heads of the old factions—blows were exchanged, for Mark had been aggravated, beyond all bearing; and I was trying to force myself between them, when I saw my father stretched upon the green, in the very hour and act of revenge and sin. It was by a blow from a Lawler—the old man never spoke another word—and the suddenness of his death (for he was liked by the one, and hated by the other) struck a terror in them all—the sticks fell to their sides—and the great storm of oaths and voices sunk into a murmur, while they looked on the dying man.

"Oh! bitter, heart bitter, was my sorrow. I shrouded my father with my arms, but he didn't feel me; the feeling had left his limbs, and the light his eyes; however hard his words had been, the knowledge that I was fatherless, and my mother a widow, made me forget them all! While some of the neighbors ran for a priest, and others raised *the cry*, my brother—*darker* than ever I had seen him—fell upon his knees, and dipping his hand in the warm blood that poured from the old man's wounds, held it up in the sight of the Connels.—'Boys,' he shouted, and his voice was like the howl of a wild beast—'Boys! by this blood I swear, never to make peace till the hour of my death, with one of the name who have done this, but to hackle and rive, and destroy all belonging to the Lawlers.

"And the women who war about me cried out at my brother, and said, sure his sister was a Connel; but he looked at me worse than if I was a serpent; and resting his hand—wet as it was—upon my head, turned away, saying, 'She is marked with her father's blood in the sight of the people.'

"I thought I should have died; and when I come to myself, I found I was in a poor woman's cabin as good as half way home, with two or three of the neighbors about me; and my husband, the very *moral* of a broken heart, by my side. Avourneen, gra! he said, striving to keep down the working of his heart; Avourneen, gra! I had no hand in it at all. God knows I wouldn't have hurt a hair of his white head." I knew it was the truth he was telling; yet somehow the words of my brother clung about me—I was marked with my father's blood.

And the Connels put the old man's corpse upon a cart, and laid a clean white cloth over it: and carried him past my own little place—kneeling over it and cursing the hand that gave him his death: hundreds of the neighbors mixed with my own people, my widowed mother and my dark brother following; and so they passed by our door; for miles along the road I could hear the loud scream of the mother that bore me, high above the voices of all the rest. Oh! it was a horrid sound, and a horrid sight!

"His death was talked of far and near; the magistrates set to putting down the factions, and the priest gave out from the altar, Sunday and Sunday, such commands, that, without flying in his reverence's face, they could not keep on at the fights in public; every innocent diversion through the country was stopped on their account; but though here was outward peace, yet day after day I was followed by the spirit of my brother's words; the world would not put it out of his head that Mark struck the mortal blow; and he turned his ear from me, and from his own mother, and would not believe the truth.

"For as good as two years, the husband, whose life was the life-beat of my worn-out heart, seldom left the cabin without my thinking he would never come back. I'd wait till he was a few yards from the door, and then steal out to watch him till he was out of sight. At ploughing, or hay-making, or reaping, his whistle would come over the little hill to me, while I sat at my wheel, clear as a black bird's; and if it stopped but for a minute, my heart would sink like death; and it's to the door I'd be. If I woke in the night, I could not go to sleep again without my arm across his shoulder, to feel that he was safe: and my first and last prayer to the Almighty, night and morning, was for him.

"My brother was very fond of children; and though he had gone to live the other side of the parish, I managed to meet him one evening, and place little Mary before him; but his face darkened so over the child, that I was afraid she might be struck with an evil eye, and making the sign of the cross on her, I covered her from his sight with my cloak. After that, I knew nothing would turn his hatred but the grace of God; and though I wished that he might have it, whenever I tried to pray for him, my blood turned cold. I've often thought," continued she, after a pause, "what a blessing it is, that we have no knowledge of the sorrow we're born to; for if we had, we could not bear life. I had that knowledge; Mark never smiled on me that I did not feel my flesh creep, lest it should be his last. He'd tell sometimes how things were mending; how there was much bitterness going out of the country: and though there was no talk of temperance then, he saw plain enough, that if men would keep from whisky, they'd forget to be angry. And every minute, even while I trembled for the life of his body, the peace and love that was in him, made me easy as to the life of his soul. At last I persuaded him to leave the country; a new hope came to me, strong and bright; I thought we might get away to America; and that, maybe, then he'd have a chance of living all the days that were allotted at his birth. I did not tell him that; but having got his consent, I worked night and nay, to get off. It was all settled; the day fixed; and none of the neighbors, barring one or two of the Lawlers, knew it; and I knew my brother would not hear it from them: and then my mother lived with him. The evening before the day was come; that time to-morrow we were to be on shipboard. 'I'll go,' says my husband, 'I'll go to the priest this evening, who christened, confirmed, and married me, and who knows all that was in me from the time I was born; his blessing will be a guard over us, and we'll go together to his knee.'

"We went; and though the parting was sad, it was sweet; we walked homewards—both our hearts full. At last Mark said, that only for me, he'd never have thought of leaving the old sod, but, maybe, it would be for the best. I opened my mind to him then intirely, and owned more than I had ever done before; how the dread of the factions had disturbed me day and night; though I didn't tell him how my father's blood had been laid on me by my own brother. He laughed at me—his gay, wild laugh—and said he hoped my trouble was gone like the winter's snow. Now, this is a simple thing, and yet it always struck me as mighty strange intirely; we were walking through a field, and, God help me, it was a weak woman's fancy, but I never thought any harm could come to him when I was with him, and all of a sudden—started maybe, at his laugh—a lark sprung up at our feet; we both watched it, stopped to watch it, about three yards from the ditch, and while it was yet clear in sight, a whiz—a flash as of lightening—the sound of death—and my husband was a corpse at my feet."

The poor woman flung her apron over her face to conceal her agitation, while she sobbed bitterly. "The spirit of the faction!" she continued, "was in that fatal shot. Oh, that he, my blessing and my pride, should have been struck in the hour of hope! Oh Mark! Mark! long ago you, that I loved so well, were turned into clay—many a long day ago—and still I think, when I sit on your green grass grave, I can hear your voice telling me of your happiness; the heart of the youngest maid was not more free from spot than yours, my own darlin! And to think that one of my own blood should have taken you from my side. Oh, then it was I who felt the curse of blood!"

"And was it—was it?" we would have asked, "was it your brother?"

"Whist!" she whispered, "Whist, avourneen, whist! he's in his grave, too—though I didn't inform—I left him to God. When I came to myself, the place around—the very sky where the lark and his soul mounted together—looked dismal; but not so dark as the dark-faced man who did it—he had no power to leave the spot—he was fixed there—something he said about his father and revenge. God help me! sure we were nursed at the same breast. No one knew it but me; so I left him to God—I left him to God! And he withered, lady! he withered off the face of the earth—withered, my mother told me, away, away—he was eat to death by his conscience! Oh, who would think a faction could end in such a crime as that?

"Ah! people who live among the flowers of the earth know little of the happiness I have in taking my child, and sitting beside her on her father's grave; and as month after month goes by, I can't but feel I'm all the sooner to be with him!" When she said this, it was impossible not to feel for her daughter; the poor girl cast such a piteous look upon her mother, and at last unable to control herself, flung her arms tightly around her neck, as though she would keep her there forever.

Again and again did her mother return her caresses—murmuring, "My colleen-das will never be widowed by faction now—the spirit is all gone, praise be to the Lord—and so I tell HIM when I sit upon his grave."

A NOBLE EXAMPLE OF EARLY TIMES.

About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite ground was on the banks of the river (now the Thames) between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief, Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur.—Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously. "How can such a drunken wretch as I am, aspire to be the chief of this honorable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" He solemnly resolved never again to taste any drink but water; and he kepthis resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony, was held at Hartford, the capital. My father attended officially; and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford; and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief—"Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression—his black eye sparkling with indignation, was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am; and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch your father remembers me to have been.—John, while you live, never again tempt any man to break a good resolution." Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence.—I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with deep feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget it.—Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.—*Col. Trumbull's Autobiography.*

LONDON.

Mr. Charles Dickens, in an interview with Mr. Lester, thus speaks of a large class of unfortunates in the great metropolis:

"There are thousands, in our parish work-houses and in the lanes of London, born into the world without a friend, except God and a dying mother. Many, too, who in circumstances of trial have yielded to impulses of passion, and by one fatal step fallen beyond recovery. London is crowded, and, indeed, so is all England, with the poor, the unfortunate, and the guilty. This description of persons has been generally overlooked by authors. They have had none to care for them, and have fled from the public gaze to some dark habitation of this great city, to curse the cold charities of a selfish world. The amount of crime, starvation, nakedness, and misery of every sort, in the metropolis surpasses all calculation. I thought I could render some service to humanity by bringing these scenes before the minds of those who, from never having witnessed them, suppose they cannot exist. In this effort, I have not been wholly unsuccessful; and there is nothing makes me happier than to think that, by some of my representations, I have increased the stock of human cheerfulness, and, by others, the stock of human sympathy.

I think it makes the heart better to seek out the suffering and relieve them. I have spent many days and nights in the most wretched districts of the metropolis, studying the history of the human heart.—There we must go to find it. In high circles we see everything but the real character. We must go to the hovels of the poor and unfortunate, where trials bring out the character. I have in these rambles seen many exhibitions of generous affection and heroic endurance, which would do honor to any sphere. Often have I discovered minds that only wanted a little of the sun-shine of prosperity to develop the choicest endowments of heaven. I think I never return to my home after these adventures without being made a sadder and better man. In describing their characters I aim no higher than to feel themselves. I am persuaded that I have succeeded just in proportion as I have cultivated a familiarity with the trials and sorrows of the poor, and told their story as they would have related it themselves."

MURDER OF FEMALE CHILDREN.

The wife of a rajah, or native prince in India, had five little girls, who were put to death as soon as they were born, by order of their cruel father.—When a sixth was born, the mother began to long very much to have a daughter to love, and she managed to get a servant to take it away, without the rajah knowing any thing about it. He thought that the sixth had been put to death, like the rest. The poor mother never dared to send for her little girl.—She never saw her again, and died some time after.

Many of the little girls in India are very pretty; they have bright, dark eyes, and sweet, expressive countenances. This little child grew up a very beautiful girl; and when she was eleven years old, some of her relatives ventured to bring her to her father. They thought that he would be struck with the sight of his sweet child, and that he would love her for the sake of her mother, who had died. The little girl fell at his feet, clasped his knees, and looked up in his face, and said, "My father!" What do you think that father did? "Took her in his arms and kissed her," perhaps some little girl will say. No! He seized her by the hair of her head, drew his sabre from his belt, and cut off her head at one blow.

The periodical rains in Bengal usually continue for about four months; commencing in June, and ending in October. Sometimes they are so violent, as to flood the low lands in a few hours. A pious indigo planter was riding over his grounds at the time when the waters were rising, and his men were cutting the plant in haste, to prevent its being injured by the floods. At a distance, he saw two of his men, whom in England we should call reapers, standing together. They were eagerly bending over something, which one of them held in his hands, and uttering cries of pity and regret. He hastened to them, and found that they had picked up a little baby, not eight days old. His mother had purposely placed him where he must soon have been either drowned in the waters, or devoured by the jackals and vultures; his eyes were fixed, and his little fingers clenched together, his lips were blue, and death seemed fast approaching. The gentleman was touched with compassion at the sight, and he desired his workmen to carry the baby with all haste to his house, while he galloped home to have every thing in readiness. When the baby reached Mr. R.'s house, it was placed in a warm bath which Mrs. R. had prepared for it; it was then rubbed with warm flannels, and to the great joy of its unknown friends, it began to revive. The cruel mother could nowhere be found; a nurse was procured, and a few days afterwards, Mr. and Mrs. R. sent the little tiny boy to the house of the missionary at Berhampore, where he is now growing up to manhood, with the privilege of religious instruction.—Two years ago, he was seen acting as a monitor to some of the orphans in the Berhampore orphan asylum. His name is Moses; because, like Moses, of whom we read in the Bible, he was drawn out of the water. The history of Moses is just a little glimpse of heathenism; but how many pictures, dark as this, do many countries of the earth present. *Missionary Gleaner.*

THE GRAY SQUIRREL.

A recent exploit of one of these sprightly and sharp-witted little creatures, belonging to a neighbor of mine, has so interested and surprised me, as exhibiting passion, sagacity, and an obvious process of reasoning; so like the human race under similar circumstances, that I think it cannot fail to prove of some interest to others, and I therefore am induced to offer a brief relation of the fact for the numerous readers of the Signal.

The squirrel in question, having been taken when very young, had become as tame and familiar as a kitten, and, up to the act by which he thought fit to sacrifice his home for the gratification of his resentment, he had shown himself quite amiable and harmless. On the day of the accident about to be related, the owner having some company at the house, whom he was treating with cracked walnuts, gave one to his pet. This being greedily devoured, the gentleman, by way of amusing himself and company, then selected a promising-looking shell, carefully removed the meat, and putting the shell together again, placed it before his nut-loving favorite. The squirrel, never having before been deceived by a trick of the kind, confidently took up the shell in his paws, when perceiving it empty, he let it fall with an evident disappointment. The experiment was then repeated. This was too much for the patience and equanimity of his squirrelship. On discovering that his second nut, thus insultingly offered him, was like the former, destitute of the expected treat, he turned an angry glance upon the author of the trick, and springing up, seized him by the thumb, which he bit to the bone, and then, though no word or blow was offered or given, running out of the house, immediately retreated to the woods, from which he has never returned.—*New-York Signal.*

FIRST IMPRESSIONS AND IMPULSES.

At first sight, at a glance, I have judged of a man or a woman forever; reason, reflection, even violence attempted by me against these first impressions, avail nothing. When the bronze has received its imprint, in vain may you turn and twist it in your fingers; it retains the form. Thus it is with my soul. We ask ourselves what is instinct? and we find it to be Reason itself. Innate reason—reason unreasoned upon—reason such as God made it, such as man finds it. It strikes us like a flash of lightning, without the eye being at the trouble of seeking it—it illuminates at once. Inspiration in all the Arts is also this instinct, this innate reason. Genius is instinct, and not logic or labor. Man has nothing great or beautiful appertaining to him, that comes from his own power or will; all that is supremely beautiful comes from Nature and from God. Christianity, which embraces all, has comprised it from the beginning. The first apostles felt in them that immediate action of the divinity, and exclaimed, "Every good and perfect gift cometh from God."

Lamartine.

GENIUS.

Why is it that we are astonished at the first efforts of the unknown? It is because they *are* unknown. They have grown up in "brave neglect," in wind and storm; disclosed their powers unexpectedly, without being intimidated by observation, or worried and fretted with public guardianship. It were better for the very giants to remain unknown; and better for all who would have their progeny either grand or beautiful, to bring forth all their young in the solitude, or the mountain. A sickly offspring is produced with more hardship in the crowded atmosphere of a city, than young lions in a wilderness. Few things under heaven will endure the guardianship of a multitude; and fewer still their tyranny and caprice. The plants of genius may require contiual attention; but it is not the attention of the world—it is the attention of the few, the sincere, and the delicate.—*Blackwood.*

GOSPEL LEGACY.

[Extract from the "Private Correspondence of Horace Walpole, Earl of Oxford," vol. I. p. 352.]

"I was reading the other day the life of Colonel Codington, who founded the library at All Souls: he left a large estate* for the propagation of the gospel, and ordered that three hundred negroes should constantly be employed upon it. Did one ever hear of a more truly Christian charity, than keeping up a perpetuity of three hundred slaves, to look after the gospel's estate? How could one intend a religious legacy, and miss the disposition of that estate for delivering three hundred negroes from the most shocking slavery imaginable? Must devotion be twisted into unfeeling interests of trade?"—*Letter to Richard Bently, Esq. July 9th, 1754.*

* In Barbadoes.

TRACT VISITATION.—THE GRATEFUL IRISHMAN.

An Irishman having been employed to do a little job at masonry for a Tract Missionary, manifested much reluctance before he consented to receive payment. "If the work was twenty times as much," said he, "I should not like to take anything from you; for it was yourself that sent the good lady with the tracts that made such a difference in my family; it was yourself that took my children to school and got them clothed; and it was yourself that got Mary a place, and was kind to me when I was slack of work. And then, you know, my wife would every now and then have a dreadful time with the bottle, and I was afraid that the good lady that brought the tracts would know it. But it was yourself that gave her such a talking to about it, that when I came home I found her crying; so I said to encourage her, 'Although I never drink any liquor myself, yet let us go together and sign the temperance pledge;' and praised be God, she went with me; that was four months ago, and she has been sober ever since."—*New-York Evangelist.*

SAGACITY OF A DOG.

Not long since, one of our citizens went into the woods to look up some hogs that had been turned out to fatten on shack; and while out on the excursion, his dog, a very valuable one, was badly wounded in the neck by one of the hogs. When he returned to town in the evening, a physician was called in who dressed and sewed up the wound, the dog submitting to the operation with the resignation of a philosopher. Next morning old Jowler, thinking that his neck would be all the better for a second dressing, trotted of to the office of the physician, a distance of 200 or 300 yards, scratched at the door for admittance, and when the door was opened, walked up to the doctor, wagged his tail, and looked imploringly into his face.

GEMS.

It is time that this ill-suppressed murmur of all thoughtful men against the famine of our churches, this moaning of the heart because it is bereaved of the consolotion, the hope, the grandeur that come along out of the culture of our moral nature, should be heard through the sleep of indolence, and over the din of routine. This great and perpetual office of the preacher is *not* discharged.—*R. W. Emerson.*

Thus is the *deed*, in certain circumstances, readier and greater than the *word*. Action strikes fiery *light* from the rocks it has to hew through. Poetry reposes in the skyey splendor, which that rough passage has led to.—*T. Carlyle.*

Yes, man has a conscience: it exhorts him to fear nothing, and neglect nothing, which the heart asks of him.—*Bettine.*

Some men so dislike the dust kicked up by the generation they belong to, that being unable to pass, they lag behind.—*Guesses at Truth.*

May heaven regenerate men; for our politics are a disgrace to us, and make angels weep. Destiny gives an hour in a century to humanity to renew itself; this hour is a revolution, and men venerate it by tearing each other in pieces. They give to vengeance the hour assigned by God for regeneration and advancement.—*Lamartine.*

Miscellaneous Items.

AN ECCENTRIC WOMAN.—Mrs. Sarah Bedwell, spinster, at Woodbridge, Eng. died on the 15th November last, aged 90. She was formerly housekeeper to Mrs. Doughty, and by her penurious habits had accumulated considerable property. In a tin canister were found more than 70 sovereigns; cash in the bank, and mortgages, amounting to about £15,000. She had in her possession 75 chemises, 30 bonnets, 25 silk gowns, 4 dozen damask tablecloths, and a chest of bed-clothes; and yet she expired, covered with merely a piece of old carpet, alive with vermin.

YANKEE INGENUITY.—We understand that an ingenious and worthy mechanic in our vicinity, has in progress, and nearly completed, a loom that will knit a perfect glove or stocking without a seam. The loom may be propelled by hand, foot-power, or water, and the cost will not exceed $30 or $40. What will our good old grand-dames say to such an innovation upon their prerogative? "A pest upon your machinery—give us the good old way."—*Springfield Gazette.*

IRISH FUNDS.—The Bunker Hill Aurora says that the Irish have two millions of dollars on deposit in the Boston Savings' Banks.

A PATRIOTIC IRISHMAN.—The late Alderman O'Neill, of New-York, has bequeathed in his will five hundred dollars to Daniel O'Connell, to be by him appropriated to the advancement of the Repeal cause in Ireland.

PAPER.—The cost of paper-making establishments in the United States, amounts to about $16,000,000; annual product $15,000,000; giving employment to 50,000 men, women, and children.

LIME.—The town of Thomaston, Me. annually exports 400,000 casks of lime, producing about half a million of dollars. Thomaston lime is of a better quality, and commands higher prices in the market, than any other kind.

GOOD.—Said a grog-seller in Chicago, a short time since, "I have to-day seen a new thing in Illinois. I have four Irishmen at work for me, and this morning I offered each of them a glass of whisky, and they every one refused."

Free-Labor Dry Goods,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4 and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor*. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets.
Philadelphia, 1st mo., 13th, 1842.

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMmenced on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

JOHN J. BUTLER, A. M. *Principal.*

Eld. HIRAM WHITCHER, and Mr. DANIEL S. HEFFRON, *Teachers in the Male Department.*

Miss ELIZABETH EVERETT, and Miss MARY ELIZA PADDOCK, *Teachers in the Female Department.*

Agents for Clinton Seminary.—Volney Elliot, Clinton, Oneida county, General Agent; Eld. Robert Dick, Middleville, Herkimer county; Eld. H. Whitcher, Clinton; Eld. D. W. McKoon, Poland, Herkimer county; Elder Benjamin McKoon, Hume, Alleghany county; Eld. L. G. Gardiner, Deansville, Oneida county.

THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, treat them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens, who wish to qualify themselves for usefulness, to come here, where they shall find a *home* and protection, and